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GROUND'S OF RELIGIOUS BELIEF.

As a science, religion is built upon the relations which exist between God and man ; but as a personal possession, it is founded on belief. Without faith it is not only " impossible to please God," but impossible for us to entertain any sentiments towards him ; for God, the Being who is revered, feared or loved, must be himself an object of faith. The senses do not perceive nor reveal him. His existence, character, government, will, are all recognised through an exercise of faith. Belief therefore—for faith in its primitive form is nothing but belief—is the first element in the religious character. It becomes then a very important question,—on what does the religious belief of men, or, confining the inquiry within limits that shall give it a closer bearing on ourselves, on what does the religious belief of Christians rest. Not *what* do they believe, do we now ask ; but *why* do they believe. Why do they exercise faith in what they deem spiritual truth ? What are the *grounds* of religious belief ? The answer to this question will prepare the way for another, to which we may also attempt a reply,—which of these grounds, supposing they are various, is the surest, the best. Are they all solid grounds ? Are they all equally good ? Or will

an examination of their character show reason for preference of one over another?

Our first purpose is, to ascertain the actual grounds of religious belief. Why is faith rather than skepticism the characteristic of our people? It may be proper to remark, that I wish to treat this as a practical, and not as a philosophical question. Else some one might object, that religious faith should be traced to the ultimate facts of human capacity and responsibility. Unless man be capable of religious exercises, and unless he be bound by obligation, it may be said, and truly said, that it is idle to discuss the grounds of his religious belief; religion does not belong to him, he cannot know any thing about it. These facts, which are lodged in human nature, we do not mean to deny. We take them for granted. Our present inquiry does not go to this depth. Our object is, to define not so much the origin, as the occasions of the actual faith of men, to discover what Christian believers of plain and honest minds would offer as the basis on which their religious persuasions repose.

The easiest, and probably the most direct way to discover the grounds of human belief on religious subjects is, to trace the progress of our religious ideas and see whence they arise. Let us take the child at the opening of his religious nature, when it begins to show itself like the flower in the scarcely formed bud; under what influences is it unfolded? Let us fly back over the years of our own manhood and youth, and settle down for a moment upon the experience of our childhood—as real an experience as any part of our subsequent life—our religious experience, for such we then had; what was it? Whence did we derive our religious persuasions? From the instructions of those older than ourselves. From parental teaching. From the answers given to the demands of our fresh curiosity, or from the lessons which were carefully instilled into our minds. Our observation was then confined to a small circle of facts immediately about us, our minds had not yet apprehended their own faculty of reflection, and therefore we could only receive from foreign sources the information respecting God, heaven and duty which they might give us. We soon however begin to emerge from this state of necessary dependence upon others for our belief. We begin to examine the nature and inquire after the origin of the ideas with which our minds are

furnished, and from this moment we fall into one or other of the two classes into which mankind are divided,—those who are content to remain as they have been taught, and those who choose to form and fix their belief for themselves. The former class constitute the majority, who satisfy the doubts or questionings from which perhaps no one wholly escapes by recurring to the instructions of early life and leaning upon the authority of those to whom in their childhood they listened with reverence, and probably with delight. Seldom indeed does any one throw off entirely the influence of these early instructions. The lessons of childhood become the convictions of manhood, and are associated with the images of a mother's love and a father's solicitude which memory will never relinquish. So do we all, more or less, feel the force of early impressions. Still a part of society, as they grow up, desire other support for their faith, and they finally are distributed, according to the results which they severally reach, into three classes; as they either find satisfaction for their inquiries in the historical evidence and outward revelation of truth, or as they prefer the facts of their own consciousness for the justification of their faith, or as they fail to derive satisfaction from either of these sources and are left to the wretchedness of skepticism. Skeptics these last will probably remain till an influence of another kind, (to which meanwhile both the other classes of persons are subject and by which their faith is strengthened,) shall convince them first of their need, and then of the justice, of religious convictions. This influence is, the teaching of Providence—the experience of life—the discipline of events; which, if it do not convince the unbeliever, illustrates and justifies to the believer, and confirms also, his confidence in the truth of the persuasions which he cherishes. The believer has yet another source of confirmation, from which he derives “full assurance of faith;” and this is, his experience of the suitableness of the truth which he embraces to all the wants and capacities of his nature, as well to his necessities amidst the circumstances of earthly condition,—his conversion, that is, of speculative truth into personal character, by which he realizes the meaning, power and value of his religious ideas; a process, by which, as the astronomer by his continual discovery of the sufficiency of what he deems the laws of the material universe to account for

the phenomena which he witnesses is confirmed in his persuasion of the reality of those laws, so the believer in the revelations respecting the spiritual universe which he takes for truth is continually gaining evidence to his own mind that his religious persuasions are just.

In what has now been said, we have indicated four distinct grounds of religious belief; first, the instructions of childhood; secondly, the evidence in favor of an external revelation; thirdly, the facts of consciousness philosophically analysed and explained; and lastly, experience of the efficacy of religious truth in connexion with the circumstances of condition and the progress of character. In some cases these may all be combined, and the believer may be able to present a front of resistance to whatever assault may be made upon his faith without the necessity of retreating to a particular position of defence. Seldom, if ever, is any one of them the sole ground of assurance. The present and the past unite their influences, the outward and the inward join their testimony, and together enable the believer to appear, as we see him, "grounded and settled" and immovable. Some minds however are more affected by one than by another argument tending to the same result. Among the grounds of religious belief which we have now distinguished, does any one possess more intrinsic value, more solidity, than the rest? This question we shall endeavor to answer by considering very briefly the character of each.

The instructions of our childhood—ought they to influence us through life? Undoubtedly they should. Undeniably, as we have said, they do and will. But the extent of the influence which we should allow them must be determined by the correctness which our subsequent examination ascribes to them. Whether correct or incorrect, they were received from beloved and honored lips, and should not be lightly discarded nor made an occasion of scornful remark. But not less shall we err, if when we arrive at an age when we can think, examine and judge for ourselves we forget that all human teachers are fallible, and that the faith which is worth the most and will stand the severest trial is that which is the fruit of our own endeavors to ascertain the truth. A man should not be satisfied—a little child may be, but a *man* should not be



satisfied—with the lessons even of them whom he remembers with veneration and gratitude, unless they have been sanctioned by his own reflexion and study. There is no exception to this duty of personal examination. The primary truths of religion should not be held solely on the ground of early instruction. It is not enough to say, when asked why we believe in a God, that we were taught this belief by the best of parents. We must find, if we can, why they held it; at least, why we ought to cherish it independently of their instruction, which excellent as it may have been, and in this case approved as it will be by future inquiries, was always subject to the possibility of error. That they who deserved our reverence inculcated such a faith ought to furnish a presumption in its favor; but what we want is not a recommendation, but a justification of our persuasions. This we must seek, not in the wisdom or virtue of those by whom they were communicated to our minds, but in the direct evidence by which the truth is sustained.

The revelation of Divine truth made by external means and transmitted to us by historical testimony—is this a sufficient ground of faith? I answer, that it is, and that for the bulk of mankind it is the only trustworthy ground of faith. Let us admit the fact of a Divine revelation, and let the contents of that revelation be ascertained by us, and all occasion of doubt is removed. These statements include the assertion of our faith. But it is said, that few persons are able to verify the fact of a revelation by a study of its evidences, or to assure themselves of its import by a study of the original form in which it was recorded; since few have the time, or the learning indispensable to such inquiries. To this somewhat specious objection it may be replied, that all the inquiries which it is necessary to pursue in order to arrive at satisfaction on these points may be prosecuted by every one who can read the Bible; the Bible, we mean, that is in the hands of the people all over New England, the English Bible in our common translation. Every one can understand, can frame for himself, the argument concerning the probability of a revelation from a God of infinite power and goodness to a world wandering in error and sin. Every one can then discover in the Bible marks enough of such a revelation as this Being might be expected to make, or at least as is not inconsistent with the idea we entertain of Him. Every one

too may find there internal and unequivocal signs of truth, by which the narrative of the revelation is made to appear worthy of his confidence. And as to the purely historical and literary argument concerning the books of the New Testament or of the whole Scripture, the majority of readers would be justified by their usual habits of mind and action in relying upon the unanimous opinion of honest and diligent scholars, which is within their reach in a thousand forms of expression. The meaning of the revelation they may also ascertain from the perusal of the volume which is in their possession. Skill in languages and hard study might suggest amendments of the translation, but the essential contents of the revelation can be learned as well by the common English reader as by the most accomplished Grecian or Hebraist. What then means all that we sometimes hear about the impossibility of most persons investigating the truth of an external revelation? To what does the whole argument in support of such an assertion amount? Is it said, that even the existence of a God from whom the revelation might come can be proved, if proved at all by reasoning, only by an array of facts which scientific men alone can furnish? I answer that if it were true that the facts could be furnished by scientific men alone, having been furnished they can be considered and their force be felt by every one. But besides this, shall we allow nothing to the impression which the visible creation makes upon the mind of the man who is unable perhaps to trace even the two or three steps of that process of reasoning, along which however his mind runs, which conducts him from the things which are seen to their unseen Author? There is more of sophistry than of justice in the denial to the unlearned of ability to ascertain the value of an external revelation.

Recourse is sometimes had to another means of depreciating this ground of religious belief. A sneer is directed against believing on authority! We have no desire to repel this imputation, for we are glad to believe on authority, and the world, we apprehend, would be in a much worse condition than it now is, if it had not authority in which it might trust. If the authority be sufficient, what valid objection can there be to trusting it? If I am satisfied that God has spoken by a special messenger, is my faith in that messenger to be shaken by telling me that I am willing to believe on authority?

No. I am willing to believe on such authority as this, and I thank God he has given me such support for my faith; and the great body of mankind will bless him too for the gift, for they *need* authority—they need an outward revelation. Let them rejoice that they have one, substantiated by clear and adequate proofs. This is the sure basis of faith,—a revelation from God, which we receive in consequence of our reliance on the authority of him by whom it is made.

But shall we allow no value to the third ground of religious belief which was noticed—the facts of consciousness? The primary fact, that we are capable of religious exercises, I have already said must be admitted, and so far as this may be taken as a circumstance in the chain of proof which connects man with God, it is a legitimate source of argument. All those facts too which belong to the last of the grounds of belief which we have defined, the facts, I mean, of a progressive religious experience—as we have seen and shall yet again observe—afford confirmation, as forcible as it is peculiar, of the great truths on which the religious life proceeds. But in the connexion in which we now use it the expression before us includes yet other facts, as they are deemed, which are better described, in philosophical language, as the intuitions of the reason. Now upon these some persons build their faith, and while they ascribe to them an almost infinite value, decry all other ground of belief as inadequate, if not deceptive. Of the value of such presumed intuitions to those by whom they are cherished the denial might seem preposterous, in face of their assertion that without them they should be unbelievers. Still they ought not to forget, that in common with the rest of the community they owe many of their religious ideas to early instruction, and much of their religious sensibility to the action on their minds of that outward religion of Christianity, which, like the material atmosphere, may have been all the time exerting an imperceptible, though real and powerful influence upon them. But whatever may be the worth of this intuitive testimony to a certain order of minds, it is not suited to meet the case of the mass of men, nor is it free from strong objection, or even grave suspicion of unsoundness. We can only glance at one or two of the difficulties under which the argument in its behalf labors.

In the first place, admitting the reality of such intuitions, and admitting also that when clearly apprehended they present a firm and uniform basis of faith, they are not in point of fact so apprehended as to prevent great uncertainty in regard to the most momentous truths of religion. These intuitions, these facts of human consciousness, are not construed alike by all who claim for them the first importance. Let it be that this results from the imperfect development of the human mind, which as it advances will more accurately distinguish its own inherent suggestions;—this imperfect development is common to all men, and it is during this imperfect state of being that we need religion—religious truth—assurance, “full assurance” of faith—precisely that which we do not obtain by means of this gradual development of consciousness.

But next, the admissions just made may be withheld. As the fundamental part of a system of philosophy, the doctrine of *intuitions* is yet in debate. The consciousness of every one does not lead him to adopt this philosophy. All do not find in their own minds the facts on which so much stress is laid. That which is assumed to be the foundation of faith seems to many to have itself little foundation in reality. With those whose self-knowledge is of this character, this must be a decisive objection,—that the philosophy on which religious faith is made to rest, if it be not false, is, to say the least, not yet so clearly established that it can be taken as the starting-point of one's religious progress.

These last remarks prepare the way for a yet stronger objection against making intuitive evidence the groundwork of religion,—that it is in fact erecting religion upon philosophy. Now whether the philosophy be true or false, its scientific nature unfits it for common use. The people, the multitude of men—all but a few thoughtful or studious persons—want, not a philosophy of religion or of human nature, but religion itself—faith and its fruits. If they can reach faith only through philosophy, they will remain alike without faith and without philosophy, or they will take up with something in the place of faith—superstition and dogmatism. It may not be so, when the world has grown wiser and better than it is now, or is likely to become for some generations yet. But it is so now, and our first object should be to make ourselves and our own generation believers, rather than to secure the faith of future ages.

We might add, that the exaltation of this intuitive support of religion, with the depreciation of external evidence which attends it, is at variance with our Lord's strain of teaching. He appealed indeed to the intellectual faculty of judgment and to the moral discernment which is acquired by purity of heart, but I do not know that he ever referred to that peculiar insight which the philosophical system we have noticed attributes to man. At least he did repeatedly and continually adduce *sensible* proof, and direct attention to it as the basis and justification of faith in himself as a Divine teacher; and he taught, not only as the men of his own time acknowledged but as must be obvious to any one who reads the Evangelical records, "as one having *authority*." Indeed it seems difficult to deny either the authoritative character of Christ's teaching or the importance of the external evidence by which his authority is vindicated from the charge of false pretension, without imputing to him an impropriety of language, nay, a sacrifice of veracity, irreconcilable with his claim to be considered either a teacher or an example.

Upon the last ground of religious belief which was described—experience of the efficacy of religious truth, little need be said, because we have already spoken of it as a confirmation rather than an original support of faith. It is plain that one cannot have experience of the power of truth till he uses it, and he will not probably use it unless he has some degree of confidence in its character of truth. When our Lord said, "If any man will do his will, he shall know of the doctrine, whether it be of God," he intimated the existence of at least so much faith as recognised the being and the will of God. This faith would gain strength through obedience. The believer becomes more convinced of the correctness of his persuasions by realizing their blessed effects. Every new trial of these persuasions, in their exposure to life's troubles, furnishes new evidence of their stability; as the edifice which is built on a rock becomes in the regard of its inmates a more secure dwelling from each successive proof of its ability to afford them a shelter from the storm. So do religion and life act upon one another; faith produces experience, and experience nourishes faith. The believer becomes more and more a servant and child of God, till his mind rests in the full assurance of faith, and religion is to

him as much a reality as his own existence, for it enters into and is diffused through his whole existence.

In review of all that has now been said we are disposed to place reliance on authority as the only solid ground of religious belief; the authority of a Divine messenger, established by sensible proof, and made clear to us by historical evidence. At the same time we would not be understood as denying the faith of those who take other ground. They believe for what seem to them satisfactory reasons, and their belief may be as strong and as efficacious as ours. Let us not be exclusive nor dogmatical. Let us not be unjust. If others say they have faith and prove it by their lives, why should we wish to deprive them of the satisfaction which they feel or the good name which they have acquired? It is a sad mistake, which is committed on one side as well as on another, when the advocate of one view of the basis of religious faith affirms or implies that he who takes an opposite view cannot be a believer. We are so constituted as to be differently affected by the same arguments. Evidence which to one person may appear conclusive may to another be unsatisfactory in regard both to kind and amount; while this latter individual may repose his faith with a calm assurance upon considerations which the former would deem altogether inadequate. 'I could not be a Christian on your grounds,' we once said to a friend, who immediately replied, 'Nor could I be a Christian on your grounds.' Let each one be "fully persuaded in his own mind," and let each respect others' liberty and honesty.

While however we contend for that admission of each other's sincerity which is no more than bare justice, and without which the Saviour's command to do as we would be done by is disregarded, we also claim the right to speak concerning opinions with the utmost freedom. The distinction between opinions and those by whom they are held is singularly overlooked. Men complain of persecution, because the views which they advocate are assailed, or their inculcation of what others deem error is resisted by an exposure of what is considered its erroneous character. Yet here is no persecution, nor injustice, but the fair conflict of opinions and arguments. Let every man utter and publish his convictions; but let him allow to others the same privilege. Let it be remembered also, that the ground of individual faith may be

sufficient for him who so esteems it, and yet be far from sufficient for men generally. The view of the grounds of religious belief which may in a particular instance produce the strongest conviction, might create general unbelief. He who takes a different view may therefore exert all his ability to prove the unsoundness of that which he rejects, and may speak of it as detrimental to the interests of religion, without calling in question the faith or Christian character of those by whom it is held. Hence I do not hesitate to speak of the disparagement of authority as a ground, and emphatically the ground, of religious belief, as a hurtful error, the tendency of which must be to unsettle people's minds and leave them unsettled, uneasy, skeptical and irreligious. And this I say with both respect and love for those who entertain a different persuasion, and without intending to cast the slightest suspicion on the integrity or efficacy of their belief.

E. S. G.

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#### MEANS OF RELIGIOUS GROWTH.

WHILE most persons admit the importance of constant religious growth, we find many whose words and conduct in this respect do not harmonise. There is a class who appear to think that by the admission of a truth the need of farther effort is removed. But such admission is of small value, save as the starting-point. The elm raises and swells its trunk, and shoots forth the living beauty of its leaves and boughs, if it be free only to *receive* the sunshine and the dews of heaven; but the mind of man, by the very endowment of that highest prerogative of his nature, voluntary agency, can make progress in no other way than by its own energy. Each one should believe—and prove the reality of his belief by acts—that no contest of holiness with sin can be carried on, much less a victory achieved, without an unremitting use of all the power which God has given him.

But what is growth in religion? The moralist will answer that religion consists in charity—benevolence—the observance of all the relations of man to man, and growth in religion is the more



complete knowledge and fulfilment of these duties. Another class lay the chief stress on the relations between man and God. Now as we all are so formed that we are capable of feeling pity, love, and friendship towards our fellows, and equally capable of feeling veneration for the majesty, awe at the omnipotence, and love for the goodness of the Deity, since our nature recognises a sympathy with both man and God, how can this nature be fully developed unless those qualities be called into vigorous action, by which a union with both is consummated? The dangers of separating "good deeds" and "prayers," of allowing that either alone can make a truly religious man, are manifest. Each is imperfect as a part, together they form a perfect whole.

Religious growth then is the gradual development of those qualities which connect us in our duties with the Creator and with that which he has created around us, and the growth is in proportion to the degree and harmony of the development. We now proceed to illustrate the manner in which these qualities may be developed.

The life of every one is a state of trial. Every hour brings its hindrance to vex, or its failure to disappoint us. Troubles arise on every side,—from friends—from enemies—from circumstances—from ourselves. Go where we will, we cannot shake off this destiny, for it is interwoven with the very nature and condition of man. And if we look a little deeper than the surface, we may perhaps see, if not a reason, certainly a palliation of the evil attendant upon this state of things. We may become convinced that these things are not designed simply to vex and disappoint us, but for a far higher and more beneficent purpose. It is these which make life the stern struggle that it is, and it is these too which make it a state of discipline, and thus of improvement. We can imagine a state of perfect freedom from temptation, though this would seem to prevent all progress by voluntary self-agency; or we can imagine a state in which the temptations are fewer and less powerful than in the present, and such is the hoped for heaven of the Christian. But we must remember that the highest kind of virtue is that which has been purified by suffering, and that we can never know its strength till it has passed through the ordeal. That goodness which falters and yields at the approach of a foe must be

very imperfect and deserves little commendation. Still we would regard these trials not so much as the test of virtue, as the cause of its advancement. It is a consoling thought, that that which embitters the present moment may be rendered the source of infinite advantage for the future. It is this thought which can sustain the victim of toil and sorrow, for he knows that the day of toil will bring a day of rest, and that the gloom of his sorrow will brighten into eternal joy. Though misfortunes press hard, though friends fail and foes multiply, though the prospects of this life present nothing but an unfinished pile or a hopeless ruin, this may be the best school for the education of that mind which must live forever and be fitted here for another state of being.

Is it asked how this result is to be gained? Let each one appeal to his own experience for an answer. Do you not recollect that you found the withstanding of each successive temptation more easy; that each time you trod upon it with a firmer step; that what you once sought after with avidity has become distasteful? Or if you yielded, and passion with its flood of desire overwhelmed you or apathy chilled you into negligence, you have learned the end of sin, you have discovered the difference between its promise and its fulfilment; the eye sees through the glitter that once charmed it; strength is sought from above. That man has accomplished half the work, who has truly felt the glow of virtuous feeling triumphing over temptation or the misery of guilt, and can now cling to the one and spurn the other, following the guidance of those twin stars, hope and faith.

From this point of view how different an appearance do the trials of this world assume. They wear a significance wholly unknown before. The clue to guide us through life's tangled labyrinths is discovered. We move on with unceasing progress, making each difficulty an aid, each foe a friend.

Another means of religious growth is the contemplation of excellence. Excellence of the lowest kind—mere material beauty—may be productive of this result. The influence of grand or beautiful scenery in purifying and subduing our coarser affections is daily felt. A mere glance indeed is not sufficient; but it would seem, that no one could leave the cares and turmoil of business, to wander among the solitudes of nature, and not return a better man.

There he may learn humility from the torrent and the precipice, read peace and repose in the verdant hill and the silent river, and receive new hope and joy from each sound which wakes in music from the morning stillness, each green grass-blade that sparkles in the morning dew. It is not this kind of excellence however to which we particularly refer. It is by the contemplation of spiritual excellence especially, that the grovelling soul is raised from the depths of its selfishness, and is made to feel aspirations higher and purer than it has felt before. Thus virtue becomes productive of virtue. Each noble soul whose feet have trod the flinty paths up the wild mountain's side, though he failed to reach the summit, beyond the actual present good accomplished, has left the record of a labor which the mind through every age will recognise as its own. When we contemplate a life of self-sacrifice, we act in its actions—we suffer in its sufferings—we joy in its joys. Distance and time lose their power to separate. It is thus that we are truly improved. Thus we are prompted to acts of benevolence and heroism. Not through a desire of imitation alone, but because the contemplation of acts of benevolence naturally awakens this quality in the mind that contemplates, so that it is urged to put forth its energies in similar acts within its own sphere. And so with the other virtues. Though we are told of the deep depravity of man, still there are scattered through his history countless good deeds which deserve our commendation and our study.

Much more are the excellences displayed in the character of the Author of Christianity worthy of meditation. In looking at the history of all human goodness we are pained by the mixture of evil which it is sure to contain. But here a perfect example is presented to our view,—love without hate—zeal without fanaticism—holiness without a stain. A character also not removed above the reach of our sympathy, for we know that he was endowed with human feelings. It would seem as if the Christian revelation could not be too highly prized, were we indebted to it only for that “faultless model,” the like of which could have existed before, had it existed at all, only as an ideal thing. It is as though the sculptor's statue, combining in its symmetrical proportions the separate excellences collected from many a real form and face, should start into the flexile graces and elastic beauty of life. Let

any one of the scenes of this eventful history be chosen for the subject of contemplation, and where else can we find such ground for the exercise of pity, love, and admiration? Let those who can love the bright visions of romance and admire the noble actions of their fellows, know that here they can find the qualities which lay claim to their love presented in unexampled beauty, and withal a lofty disinterestedness pervading the whole. Indeed were it not for the associations connected with the word *romance*, we would say that a more thrilling romance was never penned than might be read in the strange, ever varying yet harmonious, aspects of his life. Undisturbed by opposition, he went through the work given him to do, leaving no act which can be studied without profit, and an example the influence of which can never be lost upon man, till he wilfully closes his eyes to all excellence and truth.

Religious growth may be farther promoted by communion with ourselves, and with God. The state of discipline in which we are placed renders unceasing vigilance necessary. The assaults of sin will prove ineffectual if our own hearts are right. The strong temptation will be mastered because it will be foreseen, or if it come unexpectedly will be promptly met. We should hold communion with ourselves, to renew the resolution of yesterday, to repent the sin of to-day, and mark our progress in the path of holiness. As no one is so destitute of the feelings of humanity that he cannot perceive the beauty of virtue or can view evil with approbation, if we dare to look within not once but habitually, we shall have the strongest inducement to drive thence all that pollutes the purity or disturbs the harmony of the temple of our souls. How great an aid would it be to one struggling with his passions, could he see in a natural mirror the reflection of their deformity; and as the victim of pride and anger and hate shrank aghast from the sight, would he not resolve that it should no longer image forth his character? Would he not make good this resolution, if the mirror were ever before him? Yet such a mirror may every one have in his own consciousness. If a real aversion to sin as such be formed, improvement is certain, while without it all means will be fruitless. Before the mind can correct its faults, it must see distinctly what those faults are. It is good to know our weakness as well as our strength, when to avoid as well as when to meet

temptation. Thus at least we shall gain humility. Hidden motives will be brought to light; the spring rather than the result of our conduct be regarded. Each day will then bring good tidings—of some foe defeated—some fortress stormed into surrender.

Nor is communion with our Heavenly Father less necessary. The thought of his unceasing presence and infinite perfection should be always with us. What can keep this thought ever present, better than a constant intercourse? In the hour of such communion we feel the littleness of earthly things. The honors of this world fade away, its cares and sufferings lose their sting. The spirit returns to the performance of its daily duties refreshed and exalted. The rough path appears less precipitous, because we view it from above. Doubts are dispelled, hopes confirmed. Visions of brightness gladden the soul. By expanding our thoughts wider and wider through the range of infinity, that they may grasp more and more of His infinite attributes, by habituating our minds to the contemplation of that which it is permitted us to behold here, we may hope to prepare ourselves for a more lasting and intimate communion hereafter.

Such, briefly considered, are some at least of the prominent means of religious growth,—to be found in the trials of life, the contemplation of excellence, and communion with ourselves and with God. Means which lie within the reach of every one; means without which no one can maintain the “good fight,” but with which he may gain a complete victory over sin and death.

T. P. P.

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BRIEF MEMOIR OF REV. DANIEL B. PARKHURST.\*

Few characters are more deserving of notice than the subject of this sketch; a character both admirable and lovely, and for the time in which it was formed, remarkably mature. In delineating

\* We were indebted to a friend for a very brief mention of Mr. Parkhurst in our last Miscellany, but having since received the following article, we are glad to insert a fuller notice of one so estimable.

the principal traits of that pure spirit which, as we believe, has taken its flight to a higher scene of action and enjoyment, I shall at once pay a tribute due to superior worth, and present an example peculiarly worthy of the study and imitation of all, and especially of those who are just commencing their course in the same high and holy profession.

Daniel Bigelow Parkhurst, the only son of William Parkhurst M. D. by his second marriage, was born in Petersham, Mass., February 20, 1818. From early childhood he was distinguished for the modesty of his demeanor, the readiness of his submission to parental authority, the warmth of his affections, the quickness of his mental discernment, and the tenacity of his memory. He early learned to read; and, while yet a child, his books and the several members of the domestic circle became his most constant and delightful companions. So fond was he of reading, that it was his principal pastime, and he had little relish for the ordinary sports of other children. To borrow the words of one who knew him well, "he never was a boy." In this respect he belonged to the same school with the lamented Mr. Buckminster and Margaret Davidson; and while we admire the course he pursued, we must still regret it, as preventing that physical development which is indispensable to long life or vigorous health.

After acquitting himself well in the primary and common schools of his native town, Mr. Parkhurst received the rudiments of a classical education in the Academy at New Salem, passed the first two years of his collegiate course in Amherst, and the other two in New Haven, where he received his first degree in the nineteenth year of his age. The following year, or a considerable part of it, he spent in teaching a school; after which he commenced the study of his profession in Cambridge, and with a high reputation left the Divinity School in July, 1840.

In the autumn of 1840 Mr. Parkhurst went to Savannah, Ga., in the expectation of preaching, and the hope of improving his health which had been impaired by a recent fever. While there, he was invited by the Committee of the First Parish in Deerfield, Mass. to preach on his return, as a candidate for settlement in that Society. He did return in March, but so much affected by the fatigues of the journey and the adverse winds of the season as to afford only

precarious hope of health sufficient for the labors of a parish. Such however were the impressions made by the manner in which he discharged his duties in and out of the pulpit, that in about two months he received a call; and, on the 21st of July, 1841, was ordained, with an enthusiastic joy on the part of the people. That joy was of short continuance, for he preached only six days and a half after his induction into the pastoral office. He had long been affected with a scrofulous humor, which seemed then to pervade his whole system, and ending in consumption, on the 16th of February, 1842, terminated his life in Keene, where he had been for about four months under the care of Dr. Twichell. The grief occasioned by his sickness and death was just what might have been expected from the joyous scene which had so recently been witnessed. His remains were removed first to Petersham, where for the gratification of the family and the friends of his spotless youth funeral services were performed in the meeting-house of the First Church; after which they were kindly committed by the afflicted family to a delegation from Deerfield, and conveyed thither for interment. Funeral ceremonies were repeated on the 21st of February, just seven months to an hour from the time when he was consecrated to the sacred office in that place. From the house of God his relics were borne, and laid side by side with the honored dust of the late Rev. W. Bailey. Two kindred spirits, how worthy to be thus united in death!

To those who were not acquainted with Mr. Parkhurst both the joy and the sorrow manifested by his people on the two different occasions might seem extravagant, and indeed they may excite some wonder in those who were his intimate companions before the last year of his life. There must, I think, have been an extraordinary development of character after he commenced his probation in Deerfield. In his public exercises this might not be apparent, but in his social intercourse, which solves the mystery of the strong interest he excited, there was, I believe, a great change; for some of his former acquaintances spoke of him as diffident and reserved in conversation. In Deerfield he was the very contrast of this. For nearly twenty years he had been reading; he had read good books; and in his conversation he proved, beyond almost any one I ever knew, that he had read with attention; with a memory and



method, which enabled him to bring forth on almost all occasions something pertinent to the present subject of discourse. He had likewise meditated much on the duties of the pastoral office, particularly those which belong to social intercourse; and it was a sacred principle with him to pay impartial attention to all, whether rich or poor, old or young; to converse with them affectionately and freely, whenever opportunities occurred. He seemed to know by intuition what to say to all the varieties of character he met with; and how to say it, in order to impart both pleasure and improvement. In this respect his practical wisdom, united with the overflowing benevolence of his heart, would have done honor to one who had had the experience of seventy years; and the feelings thus produced gave to his public exercises an interest and effect which, though good in themselves, they would not otherwise have had. Two traits in Mr. Parkhurst, which gave a peculiar charm to his character, and especially in the common intercourse of life, were sincerity and frankness. He was "an Israelite indeed, in whom there was no guile." He had a sincere love of truth, and so clear and quick were his apprehensions, and so intelligible was his manner of expressing his thoughts, that no one of similar feelings and habits could dispute with him on any subject whatever. If from accidental causes they had taken different views of the same subject, one would presently convince the other, and the error would be instantly acknowledged. He was above that foolish pride of consistency, which holds fast an opinion or resolution merely because it has been once avowed. Still he was not fickle. It required strong reasons to draw him from a position he had deliberately taken.

I have spoken of frankness as one of his peculiar traits. Generous and upright in all his views and feelings, he had little or nothing to conceal, and was in fact one of the most transparent men I ever knew. A few hours would reveal more of his true character, than as many weeks or months would of many others. He was distinguished too by a delicate freedom, which, as it implied a generous confidence in others, gratified, and was in little danger of offending. His conversation was habitually cheerful, often sprightly and facetious. At the same time, he was remarka-

ble for the dignity of his manner. He carried with him such a combination of gravity and cheerfulness, as showed that he at once honored and delighted in his profession, and commanded the respect, while it won the affections of those with whom he conversed. The lowliest felt easy in his presence, while every one saw that there was a kind of familiarity on which they must not venture.

It is almost needless to observe that the theological sentiments of Mr. Parkhurst were such as are generally held by Unitarians; but he was no party man. Ready to consult the wisdom of others, he thought and acted for himself. He respected the opinions and customs which have been transmitted to us by the wise and good of past ages, but still he did not think it impossible to improve on both. He felt a lively interest in the cause of Temperance; and, a few days before his labors closed he manifested his feelings in a course of measures prudent, conciliatory, and efficient, which have given to the cause an impulse that is now producing the happiest results.

It would afford a melancholy pleasure to expatiate on other traits in the character of him, whose early death we so deeply lament: but the limits prescribed for this article do not permit.

Those who value themselves chiefly for the wisdom of this world may think the First Parish in Deerfield were unwise, in settling a man whose prospects of health were so doubtful. We *knew* they were doubtful, and the wavering hopes we entertained have, in one sense, been disappointed. Still we rejoice that the connection was formed. The dawning light of his example will not be lost. Though deprived of his visible presence, we have access to his tomb, and that we regard as a high privilege. Thither will many a youth resort from week to week, and from year to year, and inhale spiritual life and health from the very atmosphere that surrounds it. Thither will many a mother lead the children of her affections, and talk with them of the youthful shepherd, who, had he lived, would, in imitation of his Divine Master, have taken them in his arms and blessed them. Surely the remembrance and the tomb of such a man must be a moral treasure.

S. W.

## THE HOLY SPIRIT.

A SERMON, BY REV. EDMUND M. SEARS.

1 THESSALONIANS iv. 8. Who hath given unto us his Holy Spirit.

THE Holy Spirit—or the Holy Ghost, as our translators have generally rendered the original word—forming an essential part of the Divine Nature and performing the highest agencies in the moral universe, becomes to us a most important subject for consideration and inquiry. It is not the less so because of the wild and insane imaginations which have prevailed in reference to it, nor the extravagances which have been perpetrated under its pretended influence, nor the absurdities in which the subject hath been involved.

There are indeed no terms that enter so largely into the Christian vocabulary as these—"the Holy Spirit." They glow along the pages of the old and more fervid writers, and they break spontaneously from the lips as they are opened in prayer. But just in the proportion that the words themselves are vague and unmeaning, does the great doctrine which they set forth lose its vitality and power.

And that *some* doctrine of transcendent importance is set forth, is abundantly obvious from a mere glance at the pages of the New Testament. Moreover, this want in humanity, whatever it be, which has produced the language of spiritualism must have some truth corresponding to it. What that truth may be, is the subject of my present inquiry.

In most of the passages where these terms occur they are used without explanation. They seem to describe a well-known spiritual agency, but with no metaphysical analysis of its nature. We are led to infer very clearly what its nature was by the results which it produced. When the Apostles spake words of truth and power, setting forth a knowledge which they could not have acquired by natural means, they are said to be "filled with the Holy Spirit." Jesus says in his charge to his disciples, foreseeing what was to take place under the new dispensation, "When they bring

you unto the synagogues and unto magistrates and powers, take ye no thought how or what ye shall answer ; for the Holy Ghost shall teach you in the same hour what ye shall say." In one instance we read that "the Holy Ghost descended in a bodily shape;" by which we understand nothing more than that the dove was selected as the symbol of its presence.

But the two events on which we are required to fix our attention in order to come at the true Scriptural doctrine on this subject, are the ascension of Christ and the miracle at Pentecost ten days after. Up to the time of Christ's ascension the minds of his own disciples were dark and perplexed in reference to the whole subject of the Saviour's mission. They were drawn around his person in consequence of its Divine manifestations, but they understood not his doctrines and had the grossest ideas as to the nature of his kingdom. They saw him expire on the cross, and rise again from the tomb, they were in company with him forty days afterwards, but up to the moment when he was taken from their sight they were in this condition of comparative ignorance. During this time however they continued to receive promises, which, though they could not fully understand them at the time, were words of encouragement and hope. When about to part from them and while their minds are filled with sorrow at the thought of parting, he tells them, "It is needful for you that I go away ; for if I go not, the Comforter will not come to you." "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me." With these promises he ascended and was taken from them.

About ten days pass away after the ascension of Jesus, and the minds of his disciples continue in much the same condition. But agreeably to his previous directions they are assembled at the feast of Pentecost, waiting for the promised Comforter, whatever it may be. They are "all with one accord in one place." Suddenly the promised gift descended upon them "like a rushing mighty wind." An influence like the breath of God was felt in their minds, beneath which the truths which there lay cold and dead were blown into a living flame. This was the promised Comforter. And now mark how completely all the words of Christ before his ascension were verified. They had heard the teachings of Christ for months

and years, but his words lay stored up in their memories as so much cold and lifeless matter. But the Spirit of God now rushed through their memories, and behold the change! As when the gales of spring-time breathe over the earth, and the seeds that slept in their frosty urns start into sudden life and put forth all their fragrance and beauty. After this we see nothing doubtful nor cold in the demeanor and conduct of these disciples. They are "led into all truth." Their tongues are loosed and their souls are kindled, and we find them everywhere pouring forth in clear expositions the spiritual doctrines of their Master. They are no longer in darkness as to the nature of his kingdom on earth—their worldly views have all vanished—the doctrines that lay dormant in their memories are waked into life and tongued with celestial fire.

Such being its manifestations, we cannot mistake for a moment what is the nature of this agency called "the Holy Spirit." Most clearly it was an influence coming down from the Father through the Son upon those minds which were fit to receive it. It is remarkable to observe that it was not given while Christ was on earth, and after his ascension was not to be given except as transmissive through his glorified humanity. "*Unless I go away, the Comforter will not come.*" The Holy Ghost was not yet, *because the Son of man was not glorified.*" In the day of his humiliation he could not receive and impart it to other minds, except through that humanity of which he had become the partaker. But reascended and glorified and all the clogs of mortality cast away, he became the medium of God's full and perfect influence upon the soul of man. While yet on earth, he was the medium of a dispensation of truth only; but after his ascension and glorification he was the author of that dispensation of the Spirit which kindles the truth into life and makes it powerful in the salvation of souls.

It will be seen at once that the doctrine which would make the Holy Spirit a *person*, instead of an influence, is not only irreconcilable with the facts here stated, but would introduce confusion through the whole narrative. Take for instance the phraseology—"being filled with the Holy Ghost," "being baptized with the Holy Ghost;" try to supply the idea of a person distinct from the Father, and see how quickly the understanding is overwhelmed with confusion. So also on the day of Pentecost, when the Spirit descended

into the minds of the Apostles; try to think of it as a person, and the conception becomes monstrous. But think of it as an influence proceeding from the Father, in which the soul is bathed as with a holy baptism, and all is clear and rational and in beautiful harmony with all the facts of the New Testament.

And not only so, it is in perfect accordance with analogy. We cannot conceive of a living and acting human being without this same distinction between his person and the influence that proceedeth from him. Without the latter he is the same to others as if he had no existence; his faculties must sleep and his person must wear the semblance of death. To act upon other minds, to impart his soul, an influence and energy must go from him and fill the sphere in which he moves. Then, and not till then, his mind comes in contact with ours and has a transforming power over our characters. So of the mind of God. He might dwell apart in glorious abstraction. He might create us and keep us alive, and yet never pour his mind into ours. But not thus does he withdraw himself. A vital energy goes from Him and fills the circuit of His moral universe; just as the sun fills all-surrounding space with perpetual undulations of his glory.

The question, what are the offices of the Holy Spirit, receives its decisive answer from the narrative to which I have already adverted. Its office is, to sanctify human souls and give life and efficacy to the truth of God. The day of Pentecost was the commencing dawn of a new dispensation to the Church of Christ. It did not commence before, because of the darkness and wickedness in which the world lay buried. The Saviour came first with a dispensation of truth, which was to prepare the way for a dispensation of the Spirit. Through the darkness and sensuality that overspread the mind of man, there could be no communion of humanity with the Divinity. At the day appointed the work of preparation had been completed. The Son of man had appeared—the truth had been disseminated—it lay in the ground ready to be quickened: Jesus had ascended to transmit the needed influence. It came, and the sleeping germs everywhere began to put forth and expand in the gales of heaven. The dispensation and all that preceded was ushered in by various signs and wonders. The miracles were to cease, but the dispensation itself was to continue and the Holy Spirit impart its quick-

ening influence through coming ages. "Lo! I am with you always, even to the end of the world." More ready than earthly parents are "to give good gifts to their children," is "your Heavenly Father to give the Holy Spirit to them that ask Him."

From this brief exposition of the doctrine of the Holy Spirit let me now turn your attention to its practical consequences. If I do not mistake, this doctrine has been suffered to sink in its relative importance, and the consequences have sometimes been disastrous in the churches. The importance of *truth* is by no means to be undervalued. It is through this that we are sanctified and saved. But we have seen how the Saviour of men could gather around him a band of followers, who treasured up his words while their minds were yet lifeless and cold. And precisely the same class of spiritual phenomena have been witnessed ever since among the followers of the Saviour. There is no want of disposition and effort to extend a knowledge of the facts and doctrines of the Gospel. We have had controversies innumerable to effect this object. For this books and commentaries have been multiplied. But in how many minds do these doctrines lie cold and barren—how often are they taught and received as the dry abstractions of theology. There is a certain type of character which is produced under a dispensation of the truth without that of the Spirit. The memory is stored with the words and doctrines of the Bible, but they give no comfort to the heart and awake none of its holy fervors. Indeed the commentators are sometimes perplexed and doubtful when they come to that passage which promises the Comforter to the disciples, as if it had no distinct and assignable meaning. And so it is quite possible—nay, it is often true—that a whole church and community have little more than an intellectual perception of the system of Gospel truth, unaccompanied with a lively interest in Divine things and the calm joys of an unflinching devotion. It is even true that one may be a very learned theologian and withal a very heartless and worldly man. All this, because the mind has never been brought under the dispensation of *the Spirit*.

There is a study of God's word accompanied with cold affections; attending upon the ordinances of the Gospel, and yet never receiving the life which they were designed to give. It is only when



the breath of God hath touched that dark and lifeless mass in the memory, that it kindles like living coals, and fills the whole mind with comfort and fervor. There is death and famine in the churches whenever the aids of the Holy Spirit are not sought with earnestness and perseverance. Human teachers may declaim with ever so much eloquence upon the beauty and sublimity of the Gospel; they may illustrate and defend it with learning the most ready and copious; but if this other dispensation be not fully acknowledged and the ultimate reliance upon God be not unreserved and complete, no better result will be produced than a heartless formality or the most outward and worldly morality. The fields will look desolate and barren, the seed scattered broad-cast over the soil will lie parched and dry; while perhaps every body wonders why the earth does not put on its summer glories or wave with the golden harvest.

I trust there are many minds in which this subject will find some illustration in their individual and private history. What true Christian is there, in whose living faith some precious truth may not now be glowing in all its lustre, which was once but a mere dogma of the understanding? Perhaps the child in some listless and careless hour of instruction receives some great doctrine into his memory. It lies there for the present as a lifeless mass. But he lives on, and life's solemn and trying scenes are spread around him. Some time or other he may be called to serious thought; to silent meditation and prayer. Then the buried and half-forgotten truth begins to live: it puts on a new brightness, as if touched with the beams of heaven. And so one after another the doctrines of the intellect are converted into a living faith; till there is "all joy and peace in believing," and the kingdom of heaven rushes in still raptures upon his soul.

Thus far of the nature and offices of the Holy Spirit. One more point—the laws by which it is communicated. How is it made efficacious in the sanctification of human souls?

Doubtless we must first arrive at some vital faith in its reality. This cold and barren skepticism, as if God had ceased to live and left us to sanctify ourselves, should give place to a hearty acknowledgement of our reliance upon Him. The mere machinery of measures—the eloquence of preachers—the excitement of meet-

ings—the routine of instruction—and even the study of the Scriptures must all be subjected to the power of this Divine agency from heaven. The doctrine that this agency ceased with the primitive days of Christianity, and that we can cunningly devise something to supply its place, would abandon us to all our weakness and depravity. As well might the husbandman after the sun had been quenched in the heavens attempt to supply its place by kindling fires upon the frozen glebe, with the expectation of warming its vegetation into life and clothing it with fresh verdure.

After this hearty and full acknowledgment what more is needed, but that simple asking, which the Saviour says can never be in vain, a constant turning of the soul in earnest prayer to Him who never refuses an answer. It is the want of this spirit of prayer in our churches—breathing itself, not from the corners of the streets nor yet in tumultuous assemblies, but from the closet, and the family, and abroad amidst nature's magnificence, and here around the social altar—it is the absence of this that makes worship dead, and the truths of the Gospel but the freezing dogmas of the understanding. When this want is supplied, the Spirit breathes upon the truth, and lo! it kindles, hearts melt and flow together, the fragrance of devotion rises silently from a thousand hearts and altars, and the Comforter is visible among the people of God.

The Spirit of God has no other law of transmission than that which belongs to all communication of mind with mind. In just that degree that one mind is made congenial with another, do they meet and flow together. So in just that degree that we become purified, do we receive higher measures of celestial influence and become admitted to a more perfect communion with the Deity. And this law, which is fixed and universal, precludes the idea that such communion is to be sought in spasmodic effort or in false enthusiasm. It steals upon us, if it come at all, like the light of morning brightening insensibly to the perfect day. It is felt, if at all, in those emotions that grow deeper and more tranquil, and is seen in the ever-revealing glories of the Christian system. For not as of old doth God now descend among the children of men. Once He came in power and wrath, while the clouds were riven beneath his feet, and the people covered their faces and lay prostrate at the mountain's base ;

"But when He came the second time,  
He came in power and love;  
Softer than gale at morning prime,  
Hovered His holy dove.

"The fires that rushed on Sinai down  
In sudden torrents dread,  
Now gently light—a glorious crown—  
On every sainted head."

Such is the nature of the Holy Spirit, such its offices, and such the mode of its communication. It is that influence that proceeds from the Father to imbathe the souls of his children, and give to truth all its sanctifying power. Is thy faith dead, and thine affections frozen, and thy heart without a Comforter? Turn to Him, and He will "baptize thee with the Holy Ghost and with fire." He will come in answer to thy prayer; not now in a rushing and mighty wind, but in sweet communion and an ever-growing piety and a heart warm with celestial love. He is ready to come to you who are "dead in trespasses and sins," from whose hardened and worldly minds the truth rebounds as from a rock of flint; to the young who have forgotten Him in youth; and to those also who remember Him not while evil days draw nigh. To such he comes, to convince them "of sin, of righteousness, and of judgment."

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JOHNS'S POEMS.

Our readers are not ignorant of the fidelity with which the services of the Ministry-at-large in Liverpool, England, have been discharged by Rev. Mr. Johns. His Reports have shown a union of judgment with interest in his work, by which he is singularly qualified for its arduous, and often delicate, offices. It may not be so well known that he is a poet, of more than ordinary merit. He has contributed many pieces to the *Christian Reformer*, and has published in separate forms some of the fruits of his "cultivation of the glorious art, of which," in his own words, "he was born a lover," but on which he has been able to bestow only "the time

unengrossed by more imperious engagements." A volume of his earlier productions has lately come into our hands, which contains that "Hymn to the stars," beginning

"Aye, there ye shine, and there have shone,  
In one eternal 'hour of prime,'"

with which many persons in this country are familiar, though they probably know not the name of its author. It was, we believe, first reprinted many years ago in the *Christian Examiner*, and copied thence into several of our newspapers. From this volume we extract another little piece, not as an example of the author's poetical powers, but because we are particularly pleased with the sentiment which it inculcates.

#### FABLE.

A SERAPH, who once had his plumes unfurl'd  
From his Eden, among the stars to stray,  
As, returning, he flew by this unknown world,  
Had to learn where he was, ere he found his way.

He saw a young bridegroom,—his wings he stay'd,  
Hung his dazzling wreath on a cloud of even,  
Then lighting he ask'd to what world he had stray'd;  
The happy young mortal exclaim'd, 'twas a "heaven."

"Nay, nay," the radiant stranger cried,  
"If this be a heaven, oh, it is not ours!"  
So, regaining his wreath, he flew on, and sigh'd  
For his own glad land of immortal flowers.

Next he found, in a clime all sunny with fame,  
A bard who could darken the heart too well;  
The bright visitant ask'd him his world to name;  
In a moment of gloom he replied, "a hell!"

"Oh no," thought the Seraph, "though newly come down,  
Well I know that neither of these is here."  
So again he resum'd his shining crown,  
Too bright for the eyes of a twilight sphere.

Last he lit before one whose eyes, though dim,  
Were fix'd on the tale of Redemption's birth ;  
Asking what the planet was called of him,  
The old man told him, its name was "earth."

"Happy they," said the Seraph, "who dream it no heaven ;  
"Happy they," said the Seraph, "who make it no hell ;  
"For 'tis written above, that to them will be given,  
Who shall use it as *earth*, with their God to dwell !"

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FOLLEN'S WORKS.\*

THESE volumes have awakened in us feelings of melancholy interest. They bring vividly before us the personal image of a valued friend, whose society was not less attractive than improving, and whose daily life and conversation were ennobled by the most unswerving loyalty to duty, and adorned with the perpetual presence of the Christian graces. Few have ever more fully deserved the brief but comprehensive eulogium comprised in the words, *a good man*, than the late Dr. Follen. In him the quality of goodness was paramount, presiding over the daily movements of his life, and no one could see or converse with him without a renewed impression of the beauty and dignity of virtue. He had no other purpose than to ascertain what was right and to act accordingly. In the particular results to which he was led his own judgment did not always coincide with that of his friends, but none were more ready to do justice to the purity of his motives and the rectitude of his intentions than those who differed from him most widely as to the expediency of this or that course of conduct. To his convictions of duty he was ever ready, without hesitation, to make the most costly sacrifices. To this he gave up his country, the associations of his childhood, the home of his

\* The Works of Charles Follen, With a Memoir of his Life. In five volumes. Boston: Hilliard, Gray & Co. 1842. pp. 637, 390, 363, 399, 373, 12mo.

youth, his early friends, his prospects of honorable advancement, and to this he would readily have given up his life, had that offering been called for.

His goodness was not a negative and passive quality, the virtue of an indifferent and languid nature, showing itself more by what it abstained from doing than by what it did. It was a salient, vigorous and active principle. It was the combination and result of various qualities, not often found blended in the same character. No man was ever more distinguished for firmness of purpose and unflinching resolution; no one ever adhered to his own convictions of what was right and just with more unyielding fortitude. This trait he perhaps carried too far. He was perhaps too tenacious in his adherence to his own views of duty and too unwilling to submit his own convictions to the judgment of his friends. But these high virtues, which he possessed in so large a share, gave to his life and character much of their peculiar influence over others, and stamped his words and actions with marked and characteristic power. He was cast in the mould of an heroic age, and in his looks, tones and gestures there shone forth a spirit which would have bravely faced the bayonet or mounted the scaffold, had the path of duty led to them. Every thing he did and said had that energy and produced that effect, which flow from deep-seated conviction. But his firmness was not alloyed with austerity, harshness or want of consideration for others. He was no rigid man of iron, indifferent to sensibilities which he could not understand and rudely trampling on feelings whose delicacy he could not appreciate. He was filled with the Christian graces of mildness and gentleness. He was uniformly obedient to the law of love. He knew the power of the "soft answer" which "turns away wrath." He maintained his own positions with power and decision, but without asperity or irritation. In his most earnest discussions his voice never lost its kindly tone, nor his countenance its beaming and cordial expression. He never offended an opponent, for he never forgot the respect due to a conscientious difference of opinion, nor allowed the contests of truth to degenerate into mere personal struggles for victory.

He was a man too of a pure and refined nature, a lover of the beautiful, and susceptible to all pleasurable emotions. He delighted in the charm and repose of domestic life, the beauty of the visible

world, and the conversation and society of the refined, the cultivated and the gifted. But no man was ever more free from those habits of indolent self-indulgence, so often combined with a fine organization. He never allowed his tastes to stand in the way of his moral convictions of duty. He cheerfully laid upon himself the lowliest duties. His life was a constant exercise of self-denial and of sacrifice of himself to others. He was ever ready to minister in good offices to the lowly, the ignorant, the poor and the forsaken. His sympathies were with the many rather than the few. Wherever he found one deprived of any of those opportunities and advantages which seemed to him to be the birth-right of humanity, in him he saw a friend and a brother. His charities embraced the whole human race. He hated oppression with an intolerant hatred, which was perhaps the strongest feeling in his nature. He had great, perhaps too great, confidence in the capacity of the people to minister to their own improvement and in their willingness to submit to those restraints of law which are essential to the enjoyment of rational liberty, and his soul glowed with a strong indignation against those who trampled upon their rights, laid needless burdens upon them, and robbed them of their just privileges of knowledge, liberty and happiness. The firm stand which he made against arbitrary power in early life, in Europe, and the ardor with which at a later period, in America, he embraced the cause of the slave, flowed from the same comprehensive principle of humanity, the same warmth of benevolence, the same feeling of brotherhood with those who were in bonds.

He was an eminently religious man. The spirit of Christianity pervaded and penetrated his whole nature. He loved his sacred office and labored in it with his whole heart. To make men less worldly and more spiritually-minded, to elevate their motives, to break the chains of selfish passion and substitute the habit of self-sacrifice, was a task in which he never felt weariness or discouragement. He was never more happy than when he was giving the consolations of religion to the afflicted, and its strengthening motives to the irresolute. They, who have been visited by him in affliction will recall, with melancholy pleasure, his tones of love, the glow of sympathy which warmed his countenance, and the tender skill with which he poured balm into the bleeding heart. He had great



trust in the goodness of God and unfaltering faith in His promises. His life had little of worldly success, and he had many trials and disappointments to sustain, in addition to his exile and separation from his family and early friends. He was never very popular as a preacher or lecturer. He was frequently anxious about his worldly prospects, and the necessity for making immediate provision for the present often obliged him to postpone the prosecution of his favorite intellectual plans. He was obliged to submit to frequent changes of home, a sacrifice peculiarly great to a nature like his. But all these never wrung from him a murmur or complaint. They never disturbed the gentle serenity of his nature or shook his faith in the goodness and justice of God. He never fell into that querulous and complaining tone, too common with those whose lot it is to struggle with disappointment and ill success. He did not feel that he had a natural right to success in life, and complain at the want of it as if he were deprived of something that belonged to him. The task that was set before him, whether to act or to suffer, he performed with cheerfulness and to the best of his ability, without a thought as to its hardness and irksomeness.

Dr. Follen was more remarkable for superiority of character than for superiority of intellect. Every one acknowledged the exalted excellence of his character, but all did not so readily feel the claims of his mind. But in saying this, we wish to be understood as exalting his character and not as disparaging his mind. Intellectually speaking, he was very far from being a common man, and many superior traits of mind he possessed in a high order. He had the power of continued mental attention, a clear philosophical insight into truth, and a good deal of metaphysical acuteness. He had much of poetical feeling, an imagination which readily furnished him with appropriate and beautiful illustrations, and a natural vion of simple and persuasive eloquence, which appeared most strikingly in his devotional exercises. He was a clear, vigorous and effective writer, though, like many of his countrymen, somewhat more formal and methodical in the exposition of his subject than our taste approves. The beauty of his English style is very remarkable. He had surmounted every difficulty in its attainment, and spoke and wrote it like another mother tongue. His acquisitions were various and extensive.

Moral science, psychology, history, the Roman law, Christianity and the Church, and literature generally, had all, at various times, occupied his time and thoughts. Without being a devoted student of books, he was uniformly industrious and never idle, and his vigorous constitution and unbroken health enabled him to apply himself to his studies, whenever the occasion required it, assiduously and uninterruptedly. That he was not more successful in making his mind felt by the community, while he was among us, is justly traced by Dr. Channing, in the Discourse which he preached upon the occasion of his death, to the want of quickness in its movements. He could not think in short hand, nor condense his ideas into that concentrated form which the popular taste demands. He did not leap to conclusions at a bound. His great deliberateness of speech was also not exactly calculated for so impatient a meridian as ours. The qualities of his mind and character eminently fitted him for the ministry, and he was gaining in power and popularity as a preacher of the Gospel when he was taken from us.

The volumes before us are five in number, the first being occupied by his life, prepared by his widow, and the remaining four by his works. To write the life of a near and dear relation is a task of much delicacy and difficulty. It is not easy to decide what to select and what to omit, nor to choose between the wish to retain valuable and characteristic traits and the fear of publishing to the world what belongs exclusively to the eye of friendship and affection. Good taste forbids any thing more than the most guarded commendation, and yet none are so qualified to praise as they who were brought nearest, and the full heart of affection longs to pour itself out in strains of admiration and regret. Mrs. Follen has performed her duty of biographer with much judgment, delicacy and taste. In a plain and unvarnished style she has given the history of a rather eventful life, for a man of letters; allowing, as a general rule, the reader to form his own impressions of the conduct and motives of her husband, and whenever she has occasion to comment upon them herself, doing so in that simple and unpretending manner at which the most fastidious taste can take no exceptions. We respect the self-restraint which she must have exercised in order to write so calmly about such a man, so near and dear a friend, torn from her by so awful a form of bereave-

ment. His letters and the extracts from his journal will serve to increase the feelings of respect and admiration with which he was always regarded by his friends, as they show how deeply he was influenced by high moral and religious principle, how pure and elevated his motives were, how warm were his affections, how full of daily beauty his life was, and how faithful he was to the law of duty in little things as well as great. The first one hundred and twenty pages are devoted to his life and adventures in Europe, and though the details might have been somewhat condensed to advantage, (a remark applicable also to some other portions of the volume,) they will be read with much interest, as being probably new to most of his American friends and as showing how early in life his strength of purpose, decision of character and moral purity were manifested, and how the child and the youth were "the father of the man." The whole biography will be found, we think, highly interesting even to those who did not know its subject, as it is the clear and simple record of the moral and intellectual growth of a remarkable man, who was often by the events of his life thrown into circumstances to call forth all his powers both of action and endurance. It is an exposition of moral power, which no one can study without improvement, and though one may question the expediency of some particular steps and pause to reflect whether he did not in adopting them take counsel of an ardent temperament and not a sober judgment, yet the purpose and aim of his whole life, the spirit which governed him and the ends which he pursued, may be held up as a model to admire and to imitate. The life is written in a clear, unaffected and graceful style, and the pleasing touches of his domestic life and habits contained in the last half of the volume will be read with melancholy interest by his friends, who can appreciate the painful emotions with which they must have been written.

The writings of Dr. Follen, which occupy the last four volumes, consist of sermons, lectures, contributions to reviews, and occasional discourses, together with a fragment of his projected work on Psychology and a pamphlet on Religion and the Church. Most of them were not intended for the press, and are not to be judged by those rules of criticism which a writer by publishing his productions himself challenges and invites. A considerable portion

of them, also, was written in haste and for a particular purpose. From these circumstances, as might naturally be expected, they will be found to be of unequal merit, and some of them are valuable merely as memorials of him, and not from their intrinsic claims. Had he lived to complete his favorite project of a work on Psychology, his claims to consideration as a philosophical thinker would have been submitted to the public fairly and in a form satisfactory to himself, which cannot be said of the fragments and imperfect essays which he has left. The essay on the Future Life, at the beginning of the fifth volume, is the most elaborate and characteristic, and, on the whole, the ablest of his writings. It is a profound inquiry upon a subject of the deepest interest, and gives a very favorable impression of his ability to discuss questions of this class, and makes us the more regret the loss of his work on Psychology. Its abstruse and metaphysical train of thought, its methodical arrangement and its condensed style may repel the general reader, but it will richly reward the study which it requires, and they who do not shrink from the labor of thinking will do justice to its excellence. It is full of a high spiritual tone of feeling, and its views of the human soul, its capacities and destinies, are drawn from the deepest fountains of Christianity and philosophy.

The second volume is occupied exclusively with sermons. As intellectual efforts these are not entitled to the highest rank. They are not remarkable for original views, depth of thought or peculiar felicity of expression. But they have a good deal of value from the strong impress which they bear of the moral and religious character of the writer. They hold up a high and strict standard of moral obligation, and are deeply imbued with the spirit of Christian faith and trust. Their style, like that of his other writings, is good, simple and impressive, with an occasional felicity of illustration and touches of natural eloquence. They belong to that class of sermons generally called practical, being mostly addressed to the moral and spiritual nature of man and being occupied with earnest and persuasive appeals in favor of a virtuous and religious life. They are adapted to the level of the common mind and to that class of hearers whose practical pursuits forbid any extensive intellectual inquiry or research, and make them pleased with a plain, direct and earnest style of preaching.—One volume is de-

voted to his lectures on the life and writings of Schiller, and these, we are free to confess, might have been omitted without disadvantage to his own reputation or the value of the rest of the collection. Not that they are devoid of merit, for he was a good, genial and discriminating critic and well qualified to be the interpreter and exponent of a mind like that of Schiller. But they contain little that is new. Had they been published thirty years ago, when German was almost an unknown tongue, they would have been hailed as valuable additions to our stores of knowledge. But of late years the language and literature of Germany have been so much studied among us, so much has been written about her prominent authors, and the life and writings of Schiller in particular have been made so familiar to us, that there is little left to be said upon the subject now.—In the last volume we greet again with pleasure three of Dr. Follen's discourses, which have been before printed,—his Inaugural Discourse on German Literature, his Eulogy on Dr. Spurzheim, and his Introductory Lecture to the Franklin Course. A reperusal of these has confirmed our impression of their great merit. They are full of the results of much thought and inquiry, embodied in a popular form, in a flowing and easy style and with well-chosen rhetorical ornaments. Of the Address on Slavery, which is given in this volume, it was remarked by an intelligent English traveller, that he should take it home with him, not only on account of its elevated philanthropy and benevolent views, but as a specimen of beautiful English. The fifth volume also contains an article on Peace and War, which appeared in the *Democratic Review*, but with additions and omissions by the editor of that work. It is now republished from the author's manuscript. In the same volume will be found, reprinted, his pamphlet on Religion and the Church. Both of these are marked with the peculiar characteristics of the writer's mind and contain the results of much reflection.—The third of the five volumes is occupied by Lectures on Moral Philosophy and a fragment of the proposed work on Psychology. On these we have no critical remarks to make, because an examination of their claims and merits as philosophical discussions would occupy a good deal of space, and because our pursuits and studies have not given us the knowledge or the habits of mind requisite for such inquiries.

H.

## CUBA IN 1838.\*

IN travelling over this rich and beautiful country, whose varied and gigantic productions fill the mind with astonishment, one cannot help very seriously reflecting on the mysterious providence which caused it to be inhabited by such a race of men. The contrast between what God has done, and what man does, is forced upon the mind. The one is on a scale of surpassing magnificence, the other is meagre and contracted and dwarfish in the extreme. In order to obtain a just conception of the inhabitants, you must remember that they were originally emigrants from Spain, and retain something of the ancient chivalry and many of the more recent vices of the mother-country. You will find the two extremes of character strangely meeting and mingling together,—great courtesy of manners, and great looseness of principles—magnificent hospitality, and yet an infinite meanness—great parade, and a strange want of taste—noble sentiments on the lips, and yet an almost infantile simplicity in the conduct—ample means of living, and an almost entire unconsciousness of the great purposes of life.

But illustrations are better than any general statements. For the sake then of giving a more distinct conception of the singular contrasts of which I am speaking, I will describe some of the incidents of a journey which I took with a friend into the country.

It was a little after dawn when, on horseback—with no guide, and a small amount of Spanish—we left the city for St. Marks, a district about sixty miles westward from Havana, regarded as the garden of the Island. The morning bells had already pealed, and the streets were alive with the multitudes. Priests in white gowns with broad-rimmed hats, and ladies in black dresses with the broad graceful mantilla thrown over the head and shoulders, followed by little colored boys with clothes stiff with lace, bearing in their hands a rug, are hastening towards the church, which is already lighted up and from which issues the deep, drawling chant of the monks. The soldiers are hurrying out of the city for their morning parade; and the people from the country are hurrying

\* See *Miscellany*, Vol. V. pp. 193—200.

into it with all sorts of provision for the market. As we leave the gates of the city, we encounter a procession which might rival in strange and grotesque appearance the famous company that rode to Canterbury of old. We meet trains of mules covered, all but their ears, with cornstalks for the market—*monteros*—the farmers in their country dresses, without coat or vest, wearing a steeple-crowned hat, with holsters at their saddle-bows and a broad sword at their side; market men, with scores of live fowls suspended from the horse's back; and market women, sitting upon the wrong side of the horse—as the Spanish ladies always do—above panniers full of fruit or vegetables. In the motley procession are colored men, only half clothed, their faces scarred with the brand which they had received in their far off country, and colored women tawdrily dressed, with parasols, perhaps, and muslin robes and rings and bracelets and delicate kid shoes. And last, not least, we encounter the strange awkward vehicles of the country, which, take horse, man and carriage, are more grotesque than can be described. We pass rows of mean shops, whose signs bear the quaint devices of which the Spaniards are so fond. We pass churches with names of singular brevity;—Juan di Dios—John a man sent from God; Jesu dele Monte—Jesus came down from the mountain. Leaving the suburbs we strike off into the country, and can hardly believe what we see of the rude state of agriculture among the inhabitants. The soil is productive, bearing two crops in the year. Here are fields of corn in every stage of growth. Oxen yoked by their horns are dragging ploughs with a single handle,—about as well adapted to the purpose for which they are used as the limb of a tree. A horse and a mule are fastened together, drawing a wooden harrow of the most primitive construction. Leaving these, we pass next a palace embosomed in woods owned by some noble Count. It is built in the Moorish style and carries the mind back to the Alhambra and the plains of Grenada. Gravelled walks wind through the inclosure. Flowers of every hue and shape are blossoming in the yard—the oleander, lily, and japonica. Statues of nymphs and fauns, and fountains, and cascades appear among the trees. It is a beautiful spot—the very image of opulent repose. Yet should you go in, you would be struck with some solocism against decency and propriety. After all, there is about it a bar-



barous sort of magnificence. And hard by, at the turning of the road—if road such a path can be called—is a grove of coconos, whose nuts chatter strangely on their stalks—a lonely spot which had been the scene of some deed of violence; for here by the road-side are cages with men's heads in them, robbers probably, who had murdered some poor travellers like ourselves, but whom the speedy retribution of the government had overtaken and hung as a warning to other evil-doers. Though my travels in the country were limited, I think I saw no less than six of these terrible beacons.

Passing over hill and dale, we at length leave the clayey soil that lies for twenty miles around Havana, and on which no plantations are made, and enter the regions of the black and red soil which are the regions of fertility. Here begin some signs of life. Orange groves, fields of bananas, and gardens of pine-apples spread around us. Birds of beautiful plumage are fluttering in the wood, parrots are chattering and screaming on the branches over our heads, and flocks of pelicans, high in air, are wending their way towards the sea. Amused by the variety of new and strange objects that meet the eye and the ear, at length, covered with dust and exhausted with heat, we enter a Spanish village and inquire for an inn. Following our direction down a narrow lane so full of rocks and dirty pools that there seems peril in the attempt, our eyes at length catch the sight of a board about the size of a shingle, on which the word *Posada*, which means hotel, is written with chalk. And so this is the principal hotel of the place. We make bold to ride in at an open door, thinking to reach the stable; but the first objects that we encounter are the shelves of a tolerably furnished shop. We are for drawing back, thinking we had mistaken the door; but we are right. This is the passage, through the principal room in the house, to the yard behind, where the horses are to be furnished with food and lodging for the night. And what are our own prospects, if we are at all dainty? I have said it is the principal hotel in the village, and it is furnished accordingly. The chairs are covered, not with plush, but with untanned cowhide; the floors are carpeted, but not with Brussels or Kidderminster stuffs; and the sleeping rooms are piled with broken boxes, barrels, bunches of fish and dried

tobacco. But the host is so polite and desirous to please that we cannot complain.

Let us now look at the village to which we have come. It may contain twelve or fifteen hundred inhabitants, and is built, as Spanish villages usually are, on several narrow streets. The houses are constructed of the bark of the palm-tree, and thatched with its leaves. Some are built of bamboo, woven like willow basket-work. No habitation can be more frail. A western log-house is comfortable in comparison. The church is of stone, and is altogether superior in appearance to the rest of the village. But in the middle stands a gaily painted building—in form a rotunda, surmounted by the red and yellow flag of Spain. This is the cock-pit, and here the villagers assemble day by day, especially on the Sabbath, and in the low, vulgar pastime of cock-fighting find peculiar interest and excitement. I have seen men agitated with emotion, I have seen the human countenance distorted with unhallowed passion; but I have never seen such a combination—such an intensity of human passion—eagerness, cupidity, rage, disappointment, chagrin, exultation, as on some such occasions. And so it is always. The tastes of these people are essentially frivolous and low. Go into the eating-rooms at Havana, and you find them at almost any hour of the day playing at cards or dominos. In the public walks, you see them sitting by the hour together gazing on vacancy; and in the fields, full-grown, even gray-haired, men flying kites.

I have said that St. Marks is the garden of the Island, and contains some of the most valuable and highly cultivated plantations. On the Island it is estimated that there are at least fifteen hundred of these plantations; of sugar and coffee in about equal proportions, though the sugar are much the more rapidly increasing. Some description of them, however brief, may not be without interest. The plantations vary in size from fifty to fifteen hundred or two thousand acres. I have in my mind one, by giving some account of which I may enable the reader to form a conception of the rest. It is a coffee plantation, of one thousand acres, and nearly four hundred negroes. You approach the principal mansion through a long avenue formed by double rows of palm, mamay and orange trees. You are welcomed with genuine hospitality by

the family, who are Americans. Born and educated in this country, they are intelligent and communicative, and take pleasure in showing you every part of their establishment. Their negroes are formed into families, and occupy huts in the rear of the house, to each of which a little garden spot is allotted and means of producing all that pertains to the comfort of a family. You enter the garden, and you see all kinds of tropical fruits and flowers in perfection. You see our own flowers, the rose and jessamine and honeysuckle, flourishing there in the depth of winter. From the garden you pass to the coffee field; but in order to survey it you must mount your horse, for you will find it a more difficult thing than you imagine. The larger estates are parcelled off into squares, formed by gravelled walks, avenues of palm, cocoa, mango, orange, according to the taste of the owner. I can conceive of nothing more delicious than a ride just at sunset along these avenues—which in all extend nine miles on the estate of which I am speaking—those splendid shade-trees waving over fields of coffee stretching all around you. It seems an interminable garden—a wilderness of vegetation. The coffee-tree is a perennial, planted in hills, six or eight feet apart, and grows about five feet high. It has bright glossy leaves, and at a little distance looks not unlike the white mulberry. Plantains and bananas are always seen growing among it, not more for economy than to shade by their broad leaves the tender plant from the intense rays of the sun. A field in blossom is a beautiful spectacle. It looks as if it were covered with recent snow flakes. The berry, of which the coffee is the seed, when ripe is about the size and color of a blackheart cherry. It is picked twice in the year—in November and March, thoroughly dried in the sun, the husk then broken off by a mill, cleaned, and sorted kernel by kernel, put in bags, and then on the backs of mules sent to the market.

But in consequence of the greater ease with which coffee even of a better quality can be raised in Java and Brazil, plantations that were once exceedingly profitable have ceased to be productive, and planters are losing much of their interest in them and turning their attention to the raising of sugar, which yields an extraordinary profit. Coffee estates are therefore sold or suffered to run to waste, while sugar plantations are made or purchased. And as this course

is adopted, the Island will lose much of its attractiveness—much of its gardenlike appearance. The planters may retain the same ornaments about their houses, and still cherish the tropical fruits and flowers, but they can never make a cane-field a beautiful object. When growing, it might be easily mistaken for a corn-field. Differing from the cane in Louisiana, in Cuba it is a perennial. It grows to about the size and height of the southern corn. The stalks are very solid, and full of a sweet pleasant juice, and on a warm day may be sucked with a very good relish. The cutting and grinding begin about the first of January, and continue four or five months. This is a season of great activity and hardship to all who are engaged in the manufacture of sugar. When the fires at the manufactory are once lighted, they are kept burning without intermission through the whole week. From Saturday until Sunday noon there is rest, that the extreme labor may be sustained without entire exhaustion. The cane having been cut, is stripped of its leaves and carried to the mill, which resembles in its construction our cider mills, except that the cylinders are smooth instead of being grooved, and are turned by oxen, mules, and in the better establishments by steam. The cane juice is then conveyed in copious streams into an immense vat; thence passing from one boiler to another, through four or five, it goes through the processes of boiling, clarifying, evaporating, and granulating; and when it has attained the proper consistency, it is put into tunnel-shaped vessels covered with clay, or into perforated hogsheads according to the quality of the sugar desired, placed over an immense reservoir, and the molasses allowed to drain off. A good sugar estate will yield about one hundred hogsheads of Muscovado.

I have given a very meagre account of the appearance and productions of this beautiful country. It is beautiful, and one cannot contemplate the richness and variety of its beauty, the novelty and magnificence of its productions, without feeling a new glow of gratitude enkindled in the bosom towards the Father of the human family, who by the munificence of his bounty seems everywhere solicitous to preserve the life and promote the happiness of his creatures. And yet what are all this magnificence and beauty, when, as here, there is no spiritual power and greatness, when the mind of man is dwarfed and enfeebled?

A. H.

## NOTICES OF RECENT PUBLICATIONS.

THE DUTY OF THE FREE STATES, or *Remarks suggested by the Case of the Creole.* By William E. Channing. Boston : William Crosby & Co. 1842. pp. 54, 12mo.

DR. CHANNING has spoken upon a question of exceeding interest in season and with power. The strange delusion, in which so many were hiding themselves, needed to be exposed by one who could speak so as to be heard of all. What he has now said, in commencement of his appeal to the Free States, bears some signs of haste ; but we like it even the more for its ungarnished freedom, for its simplicity of utterance and point of remark.

The present pamphlet takes the form of a discussion of the claims set forth by our Government in the Case of the Creole. And able as was the Secretary of State's letter which passes through this fiery ordeal, we think every fair-minded man will confess there is no ground left for the claims we have in this instance attempted to make upon Great Britain. Dr. Channing shows, that the law creating property in man is a local law, and cannot hold good beyond the states which have established it—cannot claim obedience from other nations and upon foreign shores. He then examines in order the several points of Mr. Webster's letter:—that the vessel was engaged in a perfectly lawful voyage : that she was taken to a British port against the master's will : that the slaves were still in the ship when they were declared free : that they had not become mixed with the British population : that they were liberated by the interference of the colonial authorities. On each of these heads it would be impossible to conceive of a more satisfactory course of thought, or one tending more directly to the establishment of the truth that no property can be held in man, that laws cannot create it nor governments authorize it, nor the practice of nations confirm it. And the writer's tone rises to eloquence, when the indignation he had repressed so carefully bursts out at the thought, that in this stage of society the freest nation upon earth should be the one to cry out for oppression ; that

the land of equal rights should not only deny those rights to millions within its borders, but should even demand that foreign countries should violate their own principles and assist in binding anew the chains which Providence had riven. But we were not a little pleased, as this train of remark naturally introduced a comparison of our institutions with those of England, to observe the discriminating tone adopted with regard to a country which both has, and has done, so much to condemn as well as to eulogize. Dr. Channing neither censures England in the gross, nor yet indulges in the wonted exaggeration of her greatness and beneficence.

These remarks but introduce the subject; they open the appeal to the Free States. We are confident that none who fairly review the matter as here presented can fail of being brought to clearer views and more earnest desires on this subject of continually deepening interest. We trust that this pamphlet and the one which shall succeed it on the same theme will have free course, as in some measure has already been the case, throughout the land; that all who sleep over our national sin may be aroused—all who consider the bare discussion of the subject fanatical may be converted—all who have undertaken the cause of justice and humanity may receive new inspiration, alike of wisdom and of zeal, for their mighty work.

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DOMESTIC WORSHIP. By W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. Second Edition. Philadelphia: 1842. pp. 272, 12mo.

WHEN the first edition of these Prayers appeared, they were noticed at some length in the *Miscellany* (II. 92.) The need of a republication of the volume shows that it has been an acceptable gift to many who desire to nourish the spirit of devotion in themselves and their families. It does not altogether satisfy us as a manual of Christian worship. It should have contained, we think, a more frequent recognition of man's condition as a sinner and need of the Divine forgiveness. But no human work is perfect, and this has great excellencies and comparatively few defects.

## INTELLIGENCE.

**DUDLEIAN LECTURE.**—The Annual Dudleian Lecture was delivered on Wednesday afternoon, May 11, 1842, in the College Chapel at Cambridge, by Rev. Samuel Barrett of Boston, upon "The Validity of Congregational Ordination." Each of the four prescribed subjects has now been treated in course twenty-two times.

The text was Mark x. 42-45. The Lecturer having stated the reasons which induced Judge Dudley to select this subject, proceeded to remark upon its interest at the present day, when the Oxford party in England are advancing doctrines and setting up pretensions, which some also in America seem inclined to admit, but which cannot be true if Congregationalism is true. What these doctrines and pretensions are, was shown by numerous quotations from the writings of the leaders of that party. That they have no foundation beyond the invention of man was proved by comparing them with Scripture. Christ did not authorize them;—he said nothing about them, and the spirit of his teachings is directly opposed to them. Neither did the Apostles advance the pretensions or teach the doctrines which distinguish the Oxford party. We seek in vain through all the Scriptures for any thing like them. But if we should wish exactly to conform the Christian Church now to the Apostolic pattern, we could not do it; for all teachers being alike uninspired, would of necessity be upon the same level, and present equal claims to be heard; while in the early days of the Church the possession of inspiration was a manifest and sufficient ground of authority and preeminence. Neither are the innovations of the Oxford party supported by the testimony of ecclesiastical history, any more than by that of Scripture; as was shown by presenting the views of the standard Church histories.

The second part of the Lecture consisted of an examination, more at length, of some of the pretensions of the New School in the English hierarchy;—viz. 1. Their claim to Apostolic Succession: it rests wholly on assumption. 2. Their blasphemous pretence of imparting the Holy Spirit by the laying on of hands. 3. Their reliance upon tradition; first, of the Fathers; secondly, oral tradition. 4. Their daring to assume the character of a mediating priesthood between God and man. 5. Their claim to impart regeneration by baptism, and to convert bread and wine into the real body and blood of Christ.

The objection to Oxfordism may be summed up in a word:—it is as



much opposed to Scripture and reason, as to the Protestant Reformation and to Congregationalism.

The Lecturer concluded with some remarks on the increasing importance of this subject, and upon the duty of those who contemplate becoming teachers of Christian truth, to be well armed for the contest which must ere long arise upon this question. Let them feel that they are to be preachers, not priests; teachers of the truth, not dispensers of sacraments; deriving their authority from the soul, not from a succession,—from the sincere and holy purpose that governs the individual, and not from the fiction of a transmitted sanctity.

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RESIGNATION OF PROFESSOR WARE.—We grieve to record what is probably known to most of our readers, that Rev. Henry Ware Jr. has resigned his office as Professor of Pulpit Eloquence and the Pastoral Care in the Divinity School at Cambridge. He has been compelled to take this step by his state of health, and particularly by repeated recent attacks of disease which have proved the necessity of an entire abstinence, for a time at least, from the duties of the pulpit or of official instruction. We grieve that he is called to this suffering and the disappointment of plans and hopes which is the consequence; but we lament yet more that the churches must lose the benefit which they have enjoyed, whether directly through his preaching, or indirectly through the part he has taken in forming those whom these churches receive as their religious teachers. We believe that Providence will open to him other ways of usefulness, if he should recover his health; which we have reason to hope will be in good measure restored by a season of rest from the labor and responsibility under which he has sunk. But it is painful to think, that the accumulation of labors and responsibilities, to which he has been exposed through the inadequate arrangements for instruction at our Theological School, has occasioned the necessity of his retirement from the important place, which he filled alike to the satisfaction of the community and to the benefit of those under his care. Good may result from this event, if it should lead the friends of the School to exert themselves to provide for its wants. Two men cannot give all the instruction that is needed. If they make the attempt, it must be at the sacrifice of health and to the peril of life. Another Professorship should be founded. By whom? By those who are interested in the prosperity of the School; by the members of congregations which look to this Seminary for their future ministers. The

Corporation of the College have done all that they can. They have appropriated all the funds at their disposal; they have made the best provision for the Students and the best distribution of duties among the Professors that is in their power. Shall the School languish, and those who undertake its instruction be driven from their posts by inability to perform what should never be required of them by public sentiment, and to which if their consciences or hearts impel them, their physical strength must prove unequal? Let those consider this question with whom lies the answer.

We learn that the Corporation intend as soon as possible to elect a successor to Dr. Ware in the Parkman Professorship.

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RELIGIOUS ANNIVERSARIES.—The anniversary meetings in our denomination this year were well attended, were conducted with much spirit, and resulted, we believe, in general satisfaction. The number of clerical brethren present was unusually large, and the discussions and addresses were marked by freedom, candor and earnestness. A deeper tone of *sentiment* than on some former years, with less of a desire to give prominence to doctrinal opinion, was manifest. The interests of the Christian life and character were subjects of chief attention. The wants and claims of the West were presented with equal simplicity and effect by Mr. Eliot of St. Louis, who repeatedly, but with a happy variety of illustration, set forth the prospects of usefulness in that part of our land. Our limits will not allow us to give so full an account of what was said as we should be glad to prepare from our notes, but so far as is possible within the space we have at our command, we have endeavored to make it complete and accurate.

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THE COLLATION.—Last year occasion was taken of the unappropriated time between the adjournment of the Berry Street Conference and the meeting of the Convention of Congregational Ministers on Wednesday, to hold a meeting of a novel kind at the United States Hotel, which passed off so agreeably that a Committee was appointed to provide a similar entertainment this year. Upon undertaking the discharge of their office this Committee found themselves anticipated in their intention of engaging the same room as before, the Massachusetts Medical Society having secured it for their annual dinner, and no other apartment sufficiently large could be procured in the city. They

were therefore compelled to relinquish the plan of such a meeting or provide for it on some other day, and Tuesday was chosen in the hope that most of the brethren from the country would be present. Some, however, who had not expected to visit Boston till Wednesday probably could not alter their arrangements, and the number of our friends from abroad was less than on last year. Still many from a distance were here, and the application for tickets from members of congregations in Boston prevented any vacant room. Nearly five hundred persons were assembled, about one half of whom were ladies. It was impossible to accommodate this number with seats at the tables in the hall, but a part after dining separately joined the rest of the company and shared with them in all the satisfactions of the day. A repast of a very simple kind, but of sufficient variety and quantity, satisfied the bodily appetite; after which the higher entertainments of the mind and heart commenced, or rather we should say, were resumed, for an hour had been spent in cordial greetings and pleasant conversation previously to entering the hall. Rev. Samuel K. Lothrop, of Boston, presided. The Divine blessing was asked by Rev. Dr. Peirce of Brookline, and thanks returned by Rev. Mr. Eliot of St. Louis. The addresses which were made were spontaneous, brief, and appropriate. At first they derived a tone of sadness from reference to the bereavements which had removed some who were with us the last year, but this gradually yielded to the sentiments of Christian hope and cheerfulness. The sympathy and pleasure of the occasion were heightened by singing at intervals several hymns. The hour of meeting was 2 o'clock; the time at which the company separated was 7 o'clock, having spent the whole afternoon in that united exercise of social feelings and religious sensibilities which is congenial with the spirit of Christianity. Before leaving the hall a Committee was appointed to make arrangements for a similar meeting on some day in the anniversary week next year; consisting of Messrs. G. F. Thayer, W. D. Coolidge, R. W. Bayley, Joseph Eustis, Joshua Crane, Francis Fisher, W. R. Sumner, F. C. Manning, and John Collamore Jr.

The addresses were introduced by Rev. Samuel K. Lothrop, who spoke of the objects of the meeting—the connexion between religion and social gratification—the power and use of sympathy—the value of our Christian faith—and the monitions conveyed in the deaths of several who have recently been called away from scenes of earthly pleasure and duty in which they once united with us.—Rev. Dr. Nichols, of Portland Me., approved of the serious tone which had been given to the occasion—and noticed the connexion which exists between the delightful in social intercourse and the noble in Christian faith and hope—the entrance which religion is effecting into the highways of human life,

where Christianity shows itself to be the element of a refined socialism—and the trial of character amidst social circumstances, which put Christian principles and sentiments to the test, and call forth the exercise of a generous sympathy.—Rev. Samuel Osgood, of Providence, R. I., alluded particularly to the absence of those who were with us last year, to one of whom, a classmate and friend, he paid the tribute of affectionate remembrance.—Rev. J. W. Thompson, of Salem, referred to the social pleasures of the day as in no way inconsistent with spiritual improvement, but rather auxiliary to it.—Rev. S. D. Robbins, of Chelsea, adverted to the need of sympathy in our denomination—to the increase of religious spirit in the churches—and the new vigor which would be given to Unitarianism.—Mr. G. F. Thayer, of Boston, expressed his concurrence in the remarks which Mr. Thompson had made, and his belief that even the remembrance of the departed should inspire animation and hope.—Rev. Jason Whitman, of Portland, Me., remarked that we had too long depended on argument and the consent of the intellect, while kindness, love and enthusiasm would be more effectual—that the greatest objection brought against us relates to a want of earnestness and zeal—that he wished to present one case in particular, as entitled to our sympathies, though it called them to a distance, viz. the situation of the church in Savannah, Geo., to which he had been preaching the last winter, and some facts concerning which he related.—Rev. J. F. Clarke, of Boston, spoke of the deep and permanent joy which belongs to the religious life, and is not extinguished in the hour of death—and gave notice of a meeting to be held on Thursday evening for missionary purposes, when he hoped that both clergy and laity would show that the time had come for acting as well as talking.—Rev. A. B. Muzzey, of Cambridge, rejoiced in the presence of ladies,—alluded to the aid which woman had given to Christianity—and pleasantly adverted to the situation of those who had come to the meeting in the loneliness of single manhood.—J. C. Park Esq., of Boston, dwelt on the influence exerted by New England upon the other parts of the Union, which had been felt from the first, but was never more needed than now, when the moral standard of the community is debased and our nation is in danger of becoming a byword to the world—quoted with pleasure the recent manifestation of a Christian sympathy, founded on faith—and expressed his persuasion that the New England principles of faith and honesty must be diffused for the salvation of the country.—Rev. Benjamin Huntoon, of Canton, regarded the present spectacle as presenting a new exponent of the state of religion, when the priest is not the only one who speaks in its behalf.—Rev. W. G. Eliot, of St. Louis, Mo., after an allusion to the fullness of his feelings, and to the difference between the situation of Western

and Eastern clergymen, the former of whom are doomed to work in solitary confinement—spoke of the steadfastness with which woman adheres to a faith which she values, however unpopular—and sketched the labors of the brethren whom he had left in the West.—Rev. Dr. Parkman, of Boston, commended the fidelity of our Western brethren amidst their peculiar trials—expressed his delight in the scene before him, beautiful alike in its objects and its hopes—and his trust that harmony and love would ever distinguish us—while he rejoiced in the evidence that a kinder spirit was felt by members of other denominations.

Our readers may obtain from this sketch some idea of the interest which was given to the meeting by the variety of remark that fell from the different speakers, but we cannot communicate to them the glow of feeling which was enkindled throughout the large assembly. We can only hope that another year a room may be found that will accommodate a still larger number of our friends.

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AMERICAN UNITARIAN ASSOCIATION.—The seventeenth anniversary of this institution was celebrated in the usual manner, on Tuesday evening, May 24. A change had been proposed, and it was announced that Hon. S. C. Phillips, of Salem, would deliver an address; but indispensable engagements obliged him to be in New York. Driven as the Committee therefore were at a late hour to make their arrangements for the meeting, we have yet seldom, if ever, attended one of these anniversaries that gave us more satisfaction. The Federal Street meeting-house was well filled, and the speaking was good. Rev. Dr. Nichols, the President of the Association, presided. Prayer was offered by Rev. Mr. Ripley of Waltham. The Annual Report was read by Rev. Mr. Briggs, the Secretary. After a general expression of gratitude for the means of usefulness that had been enjoyed through the year, the contents of the Report were arranged under the heads of Tract Department, Book and Pamphlet Society, Books for the West, Book Agency, Auxiliary Associations, Life Members, Destitute Societies, Missionary Operations, Progress of Unitarianism, including a notice of an increase of religious sentiment and activity, and a reference to deaths which had taken place among the members of the Association. A somewhat larger number of tracts than in any former year had been published, and evidence furnished that they had done much good. The Book and Pamphlet Society had put nearly 20,000 tracts, besides a large number of books, into circulation. From 25,000 to 30,000 copies of books, tracts &c. had been sent to the Secretary within the last three months.

for gratuitous distribution at the West, and had been forwarded to their destination. An agent has been for some months employed in making sales of books in the country. Thirty auxiliaries have been formed or reorganized the last year. Twelve life members have been added to the Association. Assistance has been afforded to twenty-four destitute societies, fourteen of which were in New England, four in New York, and six in the Western States. There are nearly fifty societies requiring aid in New England alone. At least as many places out of New England present proper ground for missionary labor. Twelve missionaries were sent out the last year. Western missions are every year demanding more attention and rewarding the efforts that are made for their support. A comparative statement of the number of Unitarian congregations and the prevalence of our opinions twenty years ago and at the present time shows their diffusion, alike in Ireland, England, Scotland, on the continent of Europe, and in the United States. A recent movement in Boston to raise funds for the promotion of religious objects among us is a source of gratification. The condition of the denomination affords encouragement. Yet the question presses itself upon us—do we exhibit the living character of our faith? While the departure of those who have sympathized or labored with us calls us to a more faithful service.

The President having invited a free expression of thought, the meeting was addressed by Rev. M. G. Thomas, of Concord, N. H., who was gladdened by the signs of improvement in our spiritual state—a consequence of which would be an increase of means for missionary undertakings—and who compared with much satisfaction the state of the West, in regard to a knowledge of our religious views, as he saw it in 1826 and as it had been now described.—Rev. O. A. Brownson, of Boston, confessed that a year ago he despaired of Unitarianism, but now entertained very different feelings. The Unitarian cause cannot die; it is immortal through the immortality of Jesus from whom it came. We have passed through several stages, till we have now reached an affirmative faith, rich, living and life-giving. Therefore ought we to proclaim and spread it. We have had all kinds of “isms” among us, from our exuberance of life. A new spirit of life and fire is manifesting itself. This life will swallow up all the death of sectarianism, bigotry and superstition.—Rev. J. F. Clarke, of Boston, thought that the language of congratulation was not alone suitable for these anniversaries, but that there is in the present state of the denomination great occasion for humility and confession of sin. A late writer in one of our periodicals had assigned three stages to the Unitarian movement; first, that of denial, or protest; secondly, of drowsiness and inaction; thirdly, of affirmative faith and life. This description might be mainly



true, but he feared lest it should tend to produce a feeling, that we shall be carried forward by a sort of natural and necessary process, whether we do any thing or not; whereas it is possible that we shall disappear before we reach the third stage. We have cause for anxiety. The example of a single sect, nay, of a single man, in the West would show us what may be done; yet we are not beginning to do. We cannot remain as we are. It was his belief, that in twenty years we should either be one of the most active and successful sects, or be swept from the land.—Rev. A. A. Livermore, of Keene N. H., thought that if our position were accurately defined, it would appear that we had grown and were growing in the right way. Much had been said of feeling, but feeling depends on thought. The difference should be noted between the condition of Unitarian societies in the country and in Boston. The former are called to "protest," while in the city our faith has become affirmative and fruitful. In the course of time a similar state will be witnessed in the country. Give us time, and we will move the world. We are impatient. Growth must be gradual, to be solid—the growth of the oak, not of the gourd. Let us have hope and courage.—Rev. S. K. Lothrop, of Boston, also expressed his wonder at our religious indifference and small efforts. One cause may be the liberal character of our principles, which prevents an exclusive sectarianism; but this is an inadequate explanation. The real cause of our inertness is indifference on the subject of personal religion. How can we justify this? If some interest in religion be proper, why not the greatest interest? In other denominations zeal in spreading truth does not depend so much on personal spiritual life. We must be personally interested in our faith, and then we shall be zealous in diffusing it.—Rev. F. A. Farley, of Brooklyn N. Y., was impelled to speak by the feelings awakened by remarks already made. They coincided with what he had advanced in the same place two years ago. An increase of religion is needed, and this will produce the other effects we desire. He anticipated the triumph of our views before the lapse of twenty years. Let us only be faithful to them, and we have nothing to fear.—Mr. George G. Channing, of Boston, remarked on the proper method of action. Calvary is the place from which, and the cross the lever by which the world must be converted. We must make use of common sense means. Witness the success of such means in the Temperance reformation. There love and sympathy have been made the avenues to human hearts. Every converted man should be a minister of Jesus Christ; while yet the ministry should be the leaders in the work.—Rev. W. G. Eliot, of St. Louis, Mo., addressed the Association six years ago; when, as now, his only theme was the West. He took an encouraging view of the state of our denomination, and cited several



instances of successful labor. Ministers should stay where they are useful, rather than adopt a system of transient missionary visits. In the West there is real progress, with no just ground of discouragement.—George B. Emerson Esq., of Boston, expressed his joy that the season of "protest" had passed, and we had reached a better period in the history of our faith.—The motion to accept the Report which had been read was then put and carried. The doxology was sung, and the meeting was dismissed by a benediction from the President at 10 o'clock.

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The usual annual business of the Association was transacted in the Berry Street Vestry previously to the public meeting. The Officers of the last year were, with one exception, reelected. Mr. Henry Rice resigned his place as Treasurer, which he had held for fifteen years, and received unanimous thanks for his long and faithful services. Mr. Henry P. Fairbanks was chosen his successor. The Treasurer's Report exhibited the receipts of the last year, as \$4734 89, besides a balance on hand at its commencement, of \$752 98; and the expenditures as \$4995 77.

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The COUNCIL of the Association held their annual meeting on Thursday afternoon, May 26. John G. Rogers Esq., resigned his seat as Chairman, and Hon Richard Sullivan was elected to fill the place. The usual Committees were appointed. By an appropriate vote the Council expressed their sense of loss in the death of George Bond Esq., one of the Board, and their estimation of his many virtues and valuable services.

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BERRY STREET CONFERENCE.—The Conference was opened, as usual, soon after 8 o'clock on Wednesday morning. Rev. Dr. Thompson, of Barre, was chosen Moderator; Rev. Chandler Robbins, of Boston, Scribe. Prayer was offered by Rev. David Damon, of West Cambridge. The annual Address was then read by Rev. Alvan Lamson D. D., of Dedham, on the Uses of Ecclesiastical History to the Christian Minister. Dr. Lamson began by remarking that this was not a favorite study with clergymen, and was almost wholly neglected by the public. For which there were several causes; such as the obscurity of many of its records, occasioned by passion, carelessness, and fraud, which have made it difficult to separate truth from error; the character of many of its topics, which repel the reader by the introduction of abstruse distinctions and dialectic subtleties; the many disgusting views of human nature which it presents—the aberrations of intellect, the follies and abuses, by which Christianity has been disfigured; the tasteless manner in which it

has been written, and the partiality and injustice which have pervaded its pages, and which present such a painful contrast to other productions of the historic muse; the present state of society and general tone of thinking and feeling, also, which do not tend to the encouragement of theological learning. Yet learning does not necessarily exclude originality or freshness of thought, and the province of the minister is a wide one, dealing as he does with the highest truths, and with the deepest feelings and most enduring interests of humanity. A knowledge of ecclesiastical history may be of little *direct* use, but its *indirect* uses will be very considerable. It will not help him much in writing sermons. A popular style of preaching will derive more advantage from the current literature, which reflects the tastes and feelings of the age. The most popular preachers in both ancient and modern times have owed little to their historical learning, as was illustrated by many examples from different times and countries. The same remark, however, might be made in respect to other branches of study; of ethics, for instance, a knowledge of which in its historical or scientific development is not necessary to an effective preacher. Still a liberal culture is desirable in a minister, and to such culture an acquaintance with ecclesiastical history is essential. He cannot with propriety be ignorant of the history of the religion he preaches—its origin, growth and effects. The peculiar character of the age and the direction which speculative minds are taking present questions, a reply to which carries us back into the past. A minister must go back to the original truths of Christianity, must maintain the simplicity that is in Christ. In doing this he must of necessity become a reformer, and sometimes a controvertist; but here he will be compelled to make use of the lights of ecclesiastical history, that he may trace the errors which he would remove to their origin in the passions and weaknesses of men, in superstition and false philosophy. In regard to the doctrine of the Trinity, for example, he should be able to show how and when it was introduced into the Church by the learned converts from Heathenism; and so of other errors. Within the last quarter of a century controversy has been maintained here on nearly all the great questions which have agitated the theological world, but the battle for intellectual freedom is not yet ended; the time of protest is not yet past, but denial and protest must continue along with a living and affirmative faith. The chief benefit, however, that will result from this study will be found in the new impression of the truth of Christianity. Some of the best, as well as the worst, aspects of human nature are here presented; and it will be seen that the greenest spots in the past are where Christianity has been. The minister derives a two-fold advantage, as he becomes familiar with the venerable faith of former ages, and as he enlarges his knowledge of human nature. He may

gain a yet more specific benefit from this pursuit, in gathering up the lessons that may be drawn from the latitude of opinion and speculation which was allowed in what are considered the best and purest ages of the Church. Examples of such liberty were quoted—in reference to the Old Testament, to inspiration, to the Divine nature &c. He will learn that new speculations are but old ones revived. So does the study of this branch of knowledge commend itself to the minister who desires a comprehensive and generous culture, partly by its direct, but chiefly by its indirect effects.

After the delivery of the Address thanks were voted to Dr. Lamson, and a copy requested, to be left with the Standing Committee. Messrs. Young, Putnam, and Lothrop were reelected the Committee. A question for discussion was then proposed by the Standing Committee, and was adopted by the Conference, viz. "Is there any thing in the experience of Liberal Christians, which tends to favor the introduction of new and extraordinary means of awakening religious interest?" Rev. Mr. Sanger of Dover said a few words, when, in consequence of the crowded and overflowing state of the room it was voted, that the Conference adjourn to the saloon of the Odeon, which was soon nearly filled. The discussion was then continued by Rev. Messrs. Huntoon of Canton, Holland of Boston, Cole of Hallowell, Me., Clarke of Boston, who replied to various inquiries respecting the principles and methods adopted by the church which he has gathered in this city, Osgood of Providence, R. I., Thurston of Boston, Brownson of Boston, May of Scituate, Stetson of Medford, Whitman of Portland, Me., Putnam of Roxbury, Hedge of Bangor, Me., Palfrey of Grafton, and Miles of Lowell, some of whom spoke a second time, as the discussion brought out new topics. At the close of the forenoon Dr. Noyes of Cambridge made a statement concerning the wants of students in the Theological School, which was referred to a Committee, consisting of Messrs. Hedge, Hall of Providence R. I., Miles, Clarke, and Lunt of Quincy, to report after dinner; to which time the Conference was adjourned, for this purpose and for farther discussion of the subject that had been before them during the morning.

At 3 o'clock the Conference resumed its session in the Berry Street Vestry, which was filled. The Committee reported, "that Dr. Noyes be requested to attend the meeting to be held for missionary purposes tomorrow evening, and there repeat his statement, and that it be recommended to our brethren generally to adopt such measures for the promotion of this charity as may seem to them most fit." This report having been accepted, the discussion upon the question proposed by the Standing Committee was resumed, and maintained by Rev. Messrs. Nightingale of Deerfield, Woodward of Bedford, Parker of West Rox-

bury, Channing of Nashua, N. H., Hall of Providence, R. I., and Dr. Nichols of Portland Me.; when the hour for the meeting of the Convention having arrived, the Conference adjourned sine die.

The remarks made by the different speakers in the course of the day discovered a common spirit of earnestness, frankness, and candor. Considerable variety of opinion upon doctrinal questions and practical measures was exhibited, but perfect freedom of expression was allowed, and good must have resulted from such an exchange of views.

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**SUNDAY SCHOOL SOCIETY.**—The anniversary of this Association was celebrated in the usual manner in the Federal Street meeting-house on Wednesday evening, May 25. Hon. Stephen C. Phillips presided. Prayer was offered by Rev. Mr. Thompson of Salem. The fourteenth Annual Report was read by the Secretary, Rev. R. C. Waterston. It spoke of the interest felt at the present time in Common Schools, as in part an effect, and in part a cause of the attention bestowed on Sunday Schools. The means used to advance the character of the former might be adopted to increase the efficacy of the latter. Teachers' meetings might become normal schools. A need of improvement was a general subject of remark in the correspondence which had been received within the last year. Many extracts were given from this correspondence; in which the want particularly of efficient teachers was noticed. Teachers might derive great advantage from meetings among themselves, and with their pastors. Quarterly, and of late monthly, meetings of the Society had been held in Boston. Good and intelligent as our teachers are, they feel the need of improvement. The difference of age among the pupils in different schools is very noticeable. Correspondence had been maintained with friends of Sunday Schools in England and Ireland, large extracts from which were read. There the children who attend are chiefly poor and ignorant. In this country much has been accomplished for the children of the poor, and also for convicts in prisons. In the Middlesex jail between two and three hundred persons have been brought under the influence of the Sunday School, which is supplied with teachers mostly from the Cambridge Divinity School. The Agents of the Society have the last year visited 42 schools, in five States, and delivered 83 addresses, besides 13 particularly to parents. Three tracts have been published, and twelve life members been added.

After the Report had been read, Mr. Phillips, the President, addressed the meeting. He alluded to the interest of the occasion. The Sunday School is no longer an experiment; its success has been put beyond doubt. The times show an increased interest and influence in respect

to religion; much of which may be traced to these schools. Undoubtedly there are still great wants. But there is now no want of children; parents are no longer opposed to this enterprise. The great practical question now is, how far have teachers, superintendents, and pastors done their duty by this cause. The want of preparation for the work of a teacher is still felt. Such preparation is a duty, but it also yields the reward of personal benefit.—Mr. Phillips having invited others to offer their remarks with freedom, Rev. W. H. Channing, of Nashua N. H., spoke. The teacher, he said, should have no lower object than to call out the whole religious nature of the child; but to do this he must himself have religious life. Then he will be careful not to pour in upon the tender mind too much erudition, nor to cover it over with doctrinal instruction. The mind of the child is placed in a body and surrounded by weakness, that it may grow. It must not be forced—not be subjected to hotbed culture. Childhood is the era of freedom; let religion sanction this freedom. We are too anxious to fence it in; yet God meant it all for *prairie* growth. Childhood early learns the limitations and restraints of life. He had faith in the *little* means by which God teaches self-discipline. He would give to children unbounded hope. Alas! how soon is it lost. When God sees a child a *child*, he sees it religious.—Rev. W. G. Eliot, of St. Louis, Mo., gave some account of his Sunday school, formed seven years ago with ten scholars, seven of whom came from one family; now the average attendance is over seventy. Books, and particularly New Testaments, were given to the children who needed them. A New Testament Society was formed of those who paid fifty cents. Might not the schools in New England form New Testament and missionary Societies? On Christmas and Fourth of July the children have festive meetings, when each contributes not less than six, nor more than twelve cents, to be given to some poor person; they are happy in the gift and interested in its appropriation. They have a library of four or five hundred volumes, which, after it has been read through, they propose to give to some other school more in want of books. Their object is, to make the Sunday School a place of action, and not of talking merely.—Rev. A. B. Muzzey, of Cambridge, considered this a delightful occasion, whether he looked at the children or the teachers. The Sunday School is the means of lifting up the latter as well as the former. The teacher should rejoice in the opportunity he has of saving the children under his care from contagion, and on the bed of death he will be made happy by what he has done for others.—Rev. M. G. Thomas, of Concord N. H., remarked that the character of the teacher depended on his estimation of his office. Let him consider himself a co-worker with the great Teacher Divine. As the superintendent of his own Sunday school he had in winter

spent the hour between meetings on Sunday with the children, and after service in the afternoon had visited the State's prison for the same object.—Rev. S. Osgood, of Providence, R. I., wished that the Sunday School should be considered a branch of the Christian Church, and be conducted with a view to a church feeling—when each would care for all, and all for each. Laymen should take a part in this institution. Young men are needed; the office of teacher is neither beneath nor above them; it deserves the best gifts.—Rev. A. P. Peabody, of Portsmouth, N. H., considered the results of the Sunday School, though great, as falling below what we should expect from the efforts and arrangements that have been made. The generation now growing up is not better than the generation which preceded it—before the institution of these schools? Why is this? Because we have not fully understood the teacher's office. He should stand between the children and the temptations of the world. Many teachers have neither the seriousness of character nor the ripening Christian experience which are necessary to a performance of their duty. Heart-experience is as necessary for a teacher as for a pastor. The office is in effect a profession of religion.—Rev. C. F. Thayer, of Beverly, remarked upon the importance of perseverance on the part of the teacher, and illustrated the point by citing the case of a lady, who was concerned in the establishment of the first Sunday school in New England in 1810, and who for nearly thirty years, and to the day of her death, continued her interest and labor with great success. Such an example may afford us encouragement.

It being now past 10 o'clock, the meeting was dissolved. We believe it was the general feeling that this Society had never held a more pleasant celebration of its anniversary. The house was crowded. And a new interest was given to the occasion by the presence of the teachers and children of four Sunday Schools in the city, who filled the front seats in the whole extent of galleries and at intervals sang several hymns with great propriety and sweetness.

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MEETING FOR MISSIONARY PURPOSES.—On Thursday evening, May 26, according to previous notice, a meeting was held in Amory Hall to consider the subject of a Report made to a meeting held in Temple Avenue, of which mention was made in the last *Miscellany* (pp. 295, 6.) In this Report it was proposed to raise a considerable sum annually for the relief of needy churches in New England, the support of missionaries in the West, and the assistance of students preparing themselves for the ministry. The room on Thursday evening was nearly filled, with persons of both sexes. Hon. Stephen Fairbanks presided. Prayer



was offered by Rev. J. F. Clarke of Boston. The object of the meeting having been stated by the Chairman, Rev. James Thurston, of Boston, expressed his sense of its importance, and his hope that it would give rise to a hearty discussion.—Rev. Dr. Noyes, of Cambridge, presented the wants of the Theological School, in which there were now twenty-four students, sixteen of whom needed assistance; which could be furnished, to the usual amount, only to seven.—Rev. W. G. Eliot, of St. Louis, Mo., exhibited the condition of the West—its resources, its wants, and the prospects of reward for our efforts which it holds out, and its claims upon the sympathy and contributions of Christians in New England. He related the history of particular churches, advised the occupation of central points of labor rather than the support of temporary preachers, and urged the duty of every church to extend its regards beyond itself, so that it should in fact become a benevolent Association.—Rev. Dr. Parkman, of Boston, expressed his conviction of the importance of the views that had been presented and of the objects for which the meeting was called.—Rev. F. W. Holland, of Boston, confirmed the statements which had been made respecting our opportunities and our duties.—Rev. A. B. Muzzey, of Cambridge, encouraged as he was by the state of feeling in the denomination, was far from regarding it as an occasion for inactivity.—Rev. S. Osgood, of Providence, R. I., wished that laymen would give their views.—H. J. Huidekoper Esq., of Meadville, Penn., while he felt a deep interest in the subject before the meeting, must leave the choice of methods of action to his Eastern friends.—H. B. Rogers, Esq., of Boston, lamented the want of principle throughout the country, for which a remedy could be found only in *Christian Christianity*. He was gratified with the signs of more activity among us. He wished the clergy might give their hearty concurrence to the movements which indicated a more earnest state of feeling in the people.—Rev. R. C. Waterston, of Boston, added his testimony to what had been said of the wants of the churches, the claims of the West, and the necessities of young men wishing to enter the ministry.—Rev. S. D. Robbins, of Chelsea, spoke of the love which one soul should bear to another, of the control which a Christian spirit should exert over business, and of what the believer owes to Christ and the Church.—Rev. S. J. May, of Scituate, introduced the subject of Slavery as one which deserved the attention of a meeting engaged in considering what should be done for the churches and for those who should go forth as preachers.—Some discussion arose on the question of order, which ended in Mr. May's continuing his remarks on the indifference of Northern churches to this subject and on our duty to congregations at the South which receive their ministers from us.—Rev. J. F. Clarke expressed his hope that something would be done, as well as much said, before the meeting dispersed.—Several gentlemen im-



mediately offered to give or obtain for the present wants of the Theological School, some \$100, and some \$50, and the amount of \$1000 was soon promised.—One or two suggestions were made by Rev. F. T. Gray of Boston, Mr. G. F. Thayer of Boston, and Rev. T. B. Fox, of Newburyport. The meeting was then closed—at half past ten—by prayer from Rev. Mr. Fox.

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**MASSACHUSETTS BIBLE SOCIETY.**—This Society held its annual meeting on Monday, May 23. The Officers elected were Rev. John Peirce D. D., *President*; Rev. Henry Ware D. D., *Vice President*; Rev. Francis Parkman D. D., *Corresponding Secretary*; Rev. Geo. W. Blagden, *Recording Secretary*; Mr. Henry Edwards, *Treasurer*. The three last named gentlemen constitute the Executive Committee, to whom applications should be made for Bibles. There is also a Board of Trustees, composed equally of clergymen and laymen.—The public meeting was held in the Central church in Winter Street, Dr. Peirce presiding; who remarked that this was the third society of the kind formed in the United States, (the first having been the Philadelphia Bible Society,) that it was formed in 1809, and incorporated in 1810, with 107 members, 62 of whom have since died. The Annual Report was read, from which it appeared that the Society had distributed 1948 bibles and 765 testaments within the last year—to needy foreigners arriving here, to seamen in public and private vessels, to Sunday schools, to the city missions and other charitable institutions of Boston, and to destitute individuals. Five hundred dollars had been contributed towards defraying the expense incurred by the American Bible Society in printing the New Testament for the blind. The meeting was addressed by Charles T. Russell Esq., Rev. George W. Blagden, and Rev. Sylvester Holmes.

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**MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.**—The annual meeting of this Society was held, May 23, when the following persons were elected for the management of its affairs the ensuing year:—Hon. Peter C. Brooks, *President*; Rev. John Pierce D. D., *Vice President*; Rev. Francis Parkman D. D., *Secretary*; George Ticknor Esq., *Treasurer*; Rev. Henry Ware D. D., Hon. Josiah Quincy, P. C. Brooks, Jonathan Phillips, Leverett Saltonstall, James Savage, and John A. Lowell Esq., *Counsellors*.—Seventeen hundred dollars were appropriated in charitable distribution to destitute widows and families of deceased clergymen; and two hundred dollars to be added to the con-

tribution of the Convention, whose fund is devoted to the same objects.—Hon. Samuel Hubbard, Hon. Francis C. Gray, Rev. Samuel K. Lothrop, and Rev. William M. Rogers were elected members of the Society, to supply the vacancies occasioned by the resignation of Samuel A. Eliot Esq., and Thomas W. Ward Esq., and by the deaths of Rev. T. M. Harris D. D., and Rev. Edward Richmond D. D.

This is one of the most ancient, as it is also one of the most useful charities within the Commonwealth. Since the incorporation of the Society in 1787, it has not failed in any year to dispense its bounty, and it has been blest as the ministry of comfort and gladness to many afflicted hearts.

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AMERICAN PEACE SOCIETY.—The anniversary meeting of this Society was held in the Marlboro' Chapel on Monday, May 23. Prayer was offered and the Scripture read by Rev. Mr. Parker, of Cambridge. The annual Report was read, from which it appeared that the Society employs three travelling Agents who deliver lectures and distribute publications, and one stationary Agent who remains in Boston to conduct the general business; that a large number of tracts and other documents have been issued, and are widely circulated; that auxiliaries have been formed at Portsmouth and New York, with the intention of establishing others in all the large cities and towns of the United States; and that correspondence is maintained with similar institutions in England and on the continent of Europe, which are prosecuting their work with zeal and success. It was painful to learn that the efforts of the Society are sustained by inadequate pecuniary contributions; the receipts, and therefore the expenditures, have been comparatively small; but arrangements are in train for more extensive solicitation, which, it is hoped, will result in a large increase of means. After the Report was concluded an Address was delivered by Samuel E. Cowes Esq., of Portsmouth, N. H.; in which the usual objections to the Peace cause were examined and refuted, and the inconsistency of the common justifications of war was exposed. Hon. William Jay, of New York, was chosen to deliver the Address at the next anniversary, and Rev. William E. Channing D. D., of Boston his substitute. The Society expressed their wish that a "Conference of the friends of Peace from different countries should be held in London as soon as practicable," under such arrangements as may be made by the London Peace Society. A resolution was also passed, expressing their "sympathy with Rev. Sylvester Judd, (of Augusta, Me.) in the persecution he has suffered in consequence of his late Discourse on the Moral Evils of the Revolutionary War."

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.**—In its early days, before other institutions of a similar kind were multiplied, this Society was the instrument of much good. It numbered among its founders and supporters many of the best known among the clergy and laity of our churches. Its immediate and principal object was the multiplication of religious books, of which it was the means of putting several into circulation. Its operations are now very limited, but it still has a considerable fund at its disposal, though it no longer solicits contributions or subscriptions. At the annual meeting, May 24, Rev. Francis Parkman D. D., was chosen *President*; Rev. Charles Lowell D. D., *Vice President*; Rev. F. W. P. Greenwood D. D., *Secretary*; Mr. William T. Andrews, *Treasurer*; Rev. James Walker D. D., Rev. Joseph Allen, Rev. Samuel Barrett, Rev. Alexander Young, Rev. George Putnam, *Trustees*. Rev. Dr. Greenwood, and Messrs. Young and Barrett were appointed a Committee on a proper disposition of some part of the funds.

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**CONVENTION OF CONGREGATIONAL MINISTERS.**—This body met on Wednesday afternoon, May 25, for the transaction of business. The usual Committees were chosen, and appropriations made. Rev. N. Adams was reelected Scribe, and Rev. S. K. Lothrop, Treasurer. Rev. Dr. Dana, of Newburyport was chosen Second Preacher for the next year, the First Preacher, according to the election last year, being Rev. Dr. Field, of Weston. On Thursday forenoon the annual Sermon was delivered in Brattle Street meeting-house, by Rev. M. P. Braman, of Danvers; who took his text from Acts xvii. 11, his subject being the Characteristics of the New England mind favorable to the labors of the Christian Minister. 1. Mental activity, as seen in the diligence, versatility and inventiveness which distinguish our people. 2. The habits of industry and forethought which have drawn upon us the appellation of a "calculating" people. 3. The *practical* character of the New England habits. 4. Repugnance to a religion of forms. 5. General respect for authority and order. 6. The prevalence of a religious spirit. From which the preacher inferred. 1. The importance of an intelligent ministry. 2. The need of practical preaching. 3. The necessity of a minister's devotion to his work.

These points were ingeniously illustrated, with less, however, of application to the ministry than we expected. Throughout the discourse also ran a vein of humour not agreeable to the solemnity of the place and occasion. The collection at the close of the services amounted to \$120.

**EVANGELICAL MISSIONARY SOCIETY.**—This Society holds its annual meeting for business in May, but has public services at other times—whenever the Executive Committee deem best. The meeting was held this year on Thursday, May 26. The Officers elected were:—Hon. P. O. Thacher, *President*; Rev. C. Lowell D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*; Mr. Nathaniel Thayer, *Treasurer*; Benjamin Guild Esq., Rev. H. Ware Jr., D. D., Rev. F. Parkman D. D., with the two last named officers, *Executive Committee*. A Board of twelve Trustees was also chosen. The Reports of the Secretary and Treasurer were read and accepted; the former presented intelligence and communications from the missionaries employed by the Society; from the latter it appeared that the receipts the last year had been \$1500, the expenditures about \$1100.

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**SOCIETY FOR PROPAGATING THE GOSPEL.**—The Society for Propagating the Gospel among the Indians and others in North America, at their annual meeting on Thursday, May 26, elected their officers as follows:—Hon. Lemuel Shaw, *President*; Rev. Henry Ware D. D., *Vice President*; Alden Bradford Esq., *Secretary*; Rev. Francis Parkman D. D., *Assistant Secretary*; Hon. P. O. Thacher, *Treasurer*; Benjamin Guild Esq., *Assistant Treasurer*; Rev. Dr. Parkman, A. Young, E. S. Gannett, G. Putnam, S. Barrett, *Select Committee*; Letters were read from missionaries employed by the Society, viz. Rev. W. G. Eliot, of St. Louis, Mo., Rev. George Moore, of Quincy, Ill., Rev. Joseph Harrington Jr., of Chicago, Ill., Rev. W. P. Huntington of Hillsboro', Ill., Rev. J. F. Rogers, of Bernardston, Mass.; besides whom Rev. Mr. Smith ministers with great diligence and success to the people on the Isle of Shoals. Dr. Jenks, as chairman of a Committee appointed on the subject, made a report on the condition of the Indians in North America, presenting a view of the remnants of the Aboriginal tribes within the United States, and of the methods by which assistance might be afforded them by this Society; which was referred to the Select Committee. Appropriations were made to Rev. O. Smith and Rev. J. F. Rogers, to Western missions under the direction of the Committee, and to the Treasurer and Secretary. Upon the reading of the report of the state of the funds left by the late Treasurer, George Bond Esq., of whose death information had been received the previous day, Judge Shaw made some appropriate remarks, and a resolution offered by Judge Thacher was adopted, expressive of the sense entertained by this Society of the great excellence and long proved usefulness of their late associate.

## INDEX.

### MISCELLANY.

- Abraham's Meditation, 262.  
 Calves, The two, 82.  
 Change which the Gospel makes in One's Purpose of Life, 31.  
 Christ washes the Feet of his Disciples—John xiii. 1-17, 189.  
 Christian's Triumph over Depression, The, 61.  
 Covenanters of Scotland, The, 84.  
 Cuba in 1838, 338.  
 Descriptions of Morning and Evening, 205.  
 Dewey's "Discourses on Human Life," 139.  
 Discipline of Sorrow, The, 157.  
 Doctrine of Human Accountability, The, 129.  
 Experimental Evidence of Christianity, The, 195.  
 Follen's "Works," 330.  
 Grave-yard, The, 78.  
 Grounds of Religious Belief, 301.  
 Harris, Rev. Thaddeus M., D. D., Notice of, 285.  
 Insane, The, 80.  
 Inspiration of the New Testament Writers, 181.  
 Johns's Poems, 328.  
 Lunt's "Christian Psalter, 149.  
 Means of Religious Growth, 311.  
 Ministry-at-Large, The, 99.  
 Moral Inconsistency, 103.  
 My Centre Table—Fourth Sitting, 99.  
 New England Minister, Some Notices of an Early, 22.  
 Notices of Recent Deaths, 284.  
 Opening of the Seals, The, 241.  
 Parker, Rev. Thomas, Some Notices of, 22.  
 Parkhurst, Rev. Daniel B., Notice of, 288.  
 Parkhurst, Rev. Daniel B., Brief Memoir of, 316.  
 Phipps, Rev. Harrison G. O., Notices of, 92.  
 Protracted Ministries in Massachusetts, 36.  
 Readers, To our, 1.  
 Remembrancers of Christ, 220.  
 Richmond, Rev. Edward, D. D., Notice of, 286.  
 Ritchie, Rev. William, Notices of, 216.  
 Sayings and Doings at Home, 145, 186, 259.  
 Single Women, 25.  
 Spheres of Life, 265.  
 Temperance Movement, The, 100.  
 Temperance Poetry, 101.  
 Test of Christian Character, The, 68.

- Thoughts and Sketches of Country Life, 25, 78.  
 Vision of Ezekiel explained and applied, The, 121.  
 Visit to a Cotton Mill, 276.  
 Ware's "Inquiry into the Foundation, Evidences, and Truths of Religion," 192.  
 What has the Year left Undone, 41.  
 Whitney, Rev. George, Address at Funeral of, 270.  
 Word spoken in Season, how good it is, A, 103.

## SERMONS.

- The Ministry, the Truth, and the Spirit. By Rev. James W. Thompson, 5.  
 The Inward Man. By Rev. William B. O. Peabody, 71.  
 Riches. By Rev. George F. Simmons, 133.  
 Perfect and Entire. By Rev. Samuel Barrett, 210.  
 "Mere Morality" and "No Religion." By Rev. Henry W. Bellows, 250.  
 The Holy Spirit. By Rev. Edmund H. Sears, 321.

## POETRY.

- Early Death, 288.  
 Fable, 327.  
 Husband's Song, A, 102.  
 Lines, 44.  
 Mother's Death-song for her Child, A, 102.  
 Sonnet, 104.  
 Wife, To my; on her fiftieth birth-day, 144.

## NOTICES OF RECENT PUBLICATIONS.

- Allen's Sermon at Northborough, 106.  
 Angier's Sermon on Self-Reckoning, 168.  
 Barrett's Lectures on Doctrines of New Jerusalem Church, 229.  
 Brooks' Sermon on Temperance, 232.  
 Carpenter, Rev. Lant, LL. D., Memoirs of, 160.  
 Channing's Duty of the Free States, 344.  
 Christian Teacher, The, 110.  
 Clarke's Installation Sermon at Waltham, 52.  
 Crofton Boys, The, 290.  
 Ellis's Two Sermons, 291.  
 Frost's Dedication Sermon at Concord, 167.  
 Furness's Discourse on death of John Vaughan, 169.  
 Furness's Domestic Worship, 345.  
 Gray's Two Sermons, 48.  
 Hawthorne's Biographical Stories, 290.  
 Hawthorne's Twice-told Tales, 165.  
 Jones, Abner, Memoir of, 163.  
 Law's Divine Life, 105.  
 Lothrop's Address before Cadets, 165.  
 Milman's History of Christianity, 225.  
 Muzzey's Man a Soul, 45.  
 My Guiding Star, 109.  
 My Progress in Error, and Recovery to Truth, 289.

- Observations on the Bible, 202.  
 Oegger's True Messiah, 233.  
 Parkman's Offering of Sympathy, 164.  
 Peabody's Two Sermons, 166.  
 Philosophy of the Plan of Salvation, 227.  
 Ritchie's Discourse at Needham, 54.  
 Sacred Allegories, 109.  
 Services at Installation of Rev. Samuel Osgood, 231.  
 Sunday School Library, 109.  
 Tales, By Author of "Three Experiments," 230.  
 Theory of Teaching, 46.  
 Waterston's Thoughts on Moral and Spiritual Culture, 162.  
 Weisse's Selections from the German, 54.  
 Words in a Sunday School, 109.

## INTELLIGENCE.

- American Peace Society, 56, 362.  
 American Unitarian Association, 351.  
 Anniversaries, Religious, 348.  
 Baptist Sunday Schools in Boston, 117.  
 Benevolent Fraternity of Churches, 296.  
 Bequest, Liberal, 178.  
 Berry Street Conference, 354.  
 Bible Convention, 238.  
 Boston Port Society, 175.  
 Collation, The, 348.  
 Common School Returns, 118.  
 Congregational Charitable Society, 361.  
 Convention of Congregational Ministers, 363.  
 Convention of Dissenting Ministers, 119.  
 Convention of Episcopal Church of U. S., Triennial, 117.  
 Duddleian Lecture, 346.  
 Evangelical Missionary Society, 364.  
 Increase of Religious Interest, 176.  
 Lectures in Boston, 236.  
 Massachusetts Bible Society, 361.  
 Meeting for Missionary Purposes, 359.  
 Ministry-at-Large, 56.  
 Ministry-at-Large in Providence, R. I., 298.  
 Motte, Rev. M. I., Resignation of, 298.  
 New Enterprise of Christian Benevolence, 295.  
 New Sect in England, 298.  
 Nestorian Christians, 179.  
 Our Congregations, 55.  
 Price, Dr. Monument to, 180.  
 Reformed Jews, 240.  
 Religion in Boston, 235.  
 Religious Interest, 293.  
 Religious Movements in Boston, 115.  
 Scotland, Church of, 120.  
 Society for promoting Christian Knowledge, Piety and Charity, 363.  
 Society for Propagating the Gospel, 364.  
 Sunday School Anniversaries, 297.  
 Sunday School Society, 357.  
 Theatre, Decline of, 177.  
 Trust-Funds held by Unitarians in Ireland, 239.  
 Unitarianism in Scotland, 57.  
 Ware, Rev. Professor, Resignation of, 347.  
 Warren Street Chapel, 173.



## ORDINATIONS AND INSTALLATIONS.

- |                                                    |                                                      |
|----------------------------------------------------|------------------------------------------------------|
| Rev. Jacob Caldwell—Kensing-<br>ton, N. H., 111.   | Rev. Henry F. Harrington—<br>Providence, R. I., 113. |
| Rev. Joshua Chandler—Pem-<br>broke, Mass., 172.    | Rev. Samuel Osgood—Provi-<br>dence, R. I., 112.      |
| Rev. James I. T. Coolidge—Bos-<br>ton, Mass., 171. |                                                      |

## DEDICATION.

- Concord, Mass., 114.

